Vol. LXVIII, No. 4 April, 1923

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

DO PEOPLE DISLIKE SERMONS ? 337
The Rev. JOHN L. BELFORD, Brooklyn, New York.

THE LIVES OF SAINTS—A SOURCE OF EFFECTIVE PREACHING 349
FRA ARMINIO.

A GREAT MEDIEVAL CHURCHMAN 360
The Rev. Father CUTHBERT, O.S.F C., Oxford, England.

A SAINT'S FRIEND 369
H. CONCANNON, Galway, Ireland.

CLASSICS AND CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION. 386
The Rev. FRANCIS E. TOURSCHER, O.S.A., D.D., Villanova, Pennsylvania.

PRIVILEGES OF THE PIOUS UNION OF ST. JOSEPH'S DEATH 407

IMPORTANCE OF RURAL PARISHES 409
The Rev. M. V. KELLY, C.S.B., Amherstburg, Canada.

RADIO AND PREACHING 411

MARYKNOLL MISSION LETTERS. XXXIX 412
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.

SECRET MARRIAGES 415

TRANSLATIONS OF THE INDEX OF FORBIDDEN BOOKS 417

REMINDERS FOR THE CHURCH BUILDER 418

RECENT HAGIOGRAPHY 420

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1923: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

JUNE 13, 1922.

The Archbishop of San Francisco takes great pleasure in certifying that the wine made by the Jesuit fathers, at Los Gatos, California, satisfies all the requirements of the Church when there is question either of the purity of the wine, or the canonical conditions of its use.

LOS GATOS, CAL., JANUARY 15th, 1923.

Rev. Dear Sir :

The Altar Wines at Los Gatos are made and cared for by our own Brothers; men who have consecrated their lives to God in religion.

His Grace, the Archbishop and the Rt. Rev. Bishops have the fullest confidence that such men, above all others, can be trusted to supply the Altar with not only pure vinum-de-vite, but also made with religious zeal in the observance of all the canons of the Church.

Respectfully yours,

SACRED HEART NOVITIATE, THOS. R. MARTIN, S.J., Rector.

"NOVITIATE" "MALVOISIE" "L'ADMIRABLE" "VILLA JOSEPH"

Sole Eastern Agents

Barnston Tea Co., Limited

6 Barclay Street **New York**

BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,
Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)
Loyola (Moderately Sweet, Res. Vint.)
Loyola (Dry)
Loyola (Dry, Reserve Vintage)
Veravena (Imported from Spain)
Liguorian Riesling
St. Benedict (Sweet)
Cardinal Red (Dry, Claret Type)

Kindly ask for Price List

Revenue tax will be added and kegs at cost

RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

Altar Wines sold direct to the Reverend Clergy only

PURE ALTAR WINES

BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

Beaulieu Vineyard
Office: 149 California St., San Francisco, Cal.
Per G. de Latour

Beaulieu Vineyard Distributing Co.
47-49 Barclay St., New York City, N. Y.
Per T. F. Rodden, Mgr.

CONTENTS CONTINUED

ANALECTA:

COETUS S. R. E. CARDINALIUM:

Dubia circa Competentiam Sacrarum Congregationum 401

PONTIFICIUM OPUS A PROPAGATIONE FIDEI:

Monita circa Pecuniam collectam et transmittendam 402

DIARIUM ROMANAE CURIAE:

Pontifical Honors 405

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 407
Privileges of the Pious Union of St. Joseph's Death 407
Importance of Rural Parishes 409
Radio and Preaching 411
Maryknoll Mission Letters XXXIX. One Chinese Christian. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*) 412
Canonization Processes during the Present Year 414
Holy Communion on Holy Saturday 415
Secret Marriages 415
Mass on Holy Saturday for a Religious Profession 416
Translations of the Index of Forbidden Books 417
Reminders for the Church Builder 418

ECCLESIASTICAL LIBRARY TABLE:

Recent Hagiography 420

CRITICISMS AND NOTES:

Braunsberger: Beati Canisii Epistulae et Acta 429
Semple: Life of Reverend Mother Jeanne Chezard de Matel 432
Vermeersch: Pratique et Doctrine de la Devotion au Sacré Coeur 433
Muncunill: Tractatus de Deo Creatore et de Novissimis 434
Menge: General and Professional Biology 436
Janvier: Exposition de la Morale Catholique 437
Benedictine Fathers: Summa Theologica of St. Thomas Aquinas 437
McHugh-Callan: Catechism of Council of Trent for Parish Priests 438
Vaughan: Life Everlasting 439
De Heredia: Spiritism and Common Sense 440
Dinnis: The Anchorhold 440

LITERARY CHAT 443

BOOKS RECEIVED 446

For Priests

To-Day

"The Church must not only act, but lead in social action, or lose."

Frequently described as the best book on the most important subject of the hour

Christian Social Reform

Program outlined by its Pioneer

BISHOP VON KETTELER

By George Metlake

CARDINAL O'CONNELL says in his Introduction to the volume: "Bishop Von Ketteler realized as no other man of his day, that in the new order of conditions the Church must not only act, but lead in social action, or lose. . . . We are face to face to-day with the conditions he met and set in order. What he did we must now strive to do."

ORDER THIS IMPORTANT BOOK TO-DAY—$1.50

American Ecclesiastical Review

1305 Arch Street **The Dolphin Press** **PHILADELPHIA**

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VIII.—(LXVIII).—APRIL, 1923.—No. 4.

DO PEOPLE DISLIKE SERMONS?

WHENEVER a priest sees an article on preaching, it arrests his attention. Whether he likes to preach or not, he likes to read about it and he really welcomes any suggestion that will make preaching easier for him or more helpful to the people.

Within a year, the REVIEW has published several thoughtful and helpful articles, notably those of that ripe scholar, Monsignor Henry, who seems to read everything and to remember everything he reads.

No one could read those articles without thanking the men who wrote them. It takes courage to write anything. To write something on preaching, that is, to preach to preachers, requires something more than courage. Doubts and fears have been the death of countless ideas, many of them, no doubt, of great value. It is much better to add something to the light the world enjoys than to sit idle just because we fear criticism and censure. Almost every priest can contribute something to his younger brethren. It may not be much *in se*, but little as it is, it will show that he had a will to serve.

I.

Preaching is not like any other priestly work. Its value depends largely upon human elements. Baptism, Absolution, and Consecration involve divine powers conferred in the Sacrament of Orders. No matter how crude or awkward the minister is, the effect of his work in these is as great as if it

were done by a genius with all the graces of voice and action. But the preacher is like the artist who needs brushes and colors to paint a picture.

Most people like a good sermon. Many people will go any distance to hear what they call a good preacher. Yet we meet many who frankly say they dislike sermons. If you ask the reason, they will say that the sermons are dull or too long or too dry. At any rate, thousands of our people never hear a sermon if they can help it, unless, of course, the preacher comes from afar, belongs to an Order, or speaks broken English. The popular service is the low Mass, at a late hour, when there is no sermon or, at most, a five-minute instruction. As for evening services, they do not interest our people, except in Lent, when the spirit of mortification leads them to attend some of the sermons.

When we seek the cause of this indifference—not to call it disgust—we are told that Sunday is a day of rest, or recreation. Some are blunt enough to say that they do enough when they hear Mass. However, this is not the attitude of all Christians. Many Protestant churches are well attended morning and evening. Of course, allowance must be made for the lure of music and for rather frequent sensational subjects, but in many cases the people go to hear the sermon. Eloquence is the life of more than one Protestant church. The discourse may be worldly, but it is well prepared and delivered with faultless diction, perfect enunciation, and more or less dramatic effect.

The apathy of our people, instead of stimulating us to interest them, has had the effect of discouraging us. Instead of trying to produce sermons which would draw them, we have meekly surrendered and almost welcomed the silence to which our people have condemned us. This silence in the pulpit has done great harm. It has fostered ignorance and promoted that religious indifference which is the bane of our people. Is it not a fact that most of our young people feel that their religious education is finished when they have been confirmed? From the day they pass the examination for that Sacrament, they never look at a book of history or doctrine. In the course of a few months, they forget the little they learned, or they garble it so that no one can understand the

explanations they attempt to make when they try to explain, defend, or condemn the belief and practices of the Church.

Anyone who has ever attended an initiation of the Knights of Columbus has had ample evidence of the abysmal ignorance of Catholic young men who are socially and commercially, yes, even professionally prominent. Not a few of them do not know the Commandments. They cannot name the Sacraments. They become ridiculous when they try to give the answers which their children know by heart, and which all Catholics are bound to know and proclaim.

Not long ago, in the Training School for Teachers in one of our great cities, the question of Transubstantiation arose in one of the classes. The professor, who was not a Catholic, asked for some one of the many Catholic girls present to explain just what it meant to a Catholic, but there was not a girl in the room who could or would attempt to describe it.

At social functions it is not uncommon to hear Catholic men and women airing their ignorance in statements and assertions which are *in se* heretical and blasphemous. Of course they do not mean to deny or misrepresent. Their errors are due to ignorance, and that, in turn, can be traced to the fact that they seldom, if ever, hear the Word of God, or if they do hear it, it is in the tabloid form of a five-minute sermon.

Gone are the days when the principal members of the parish went to the high Mass and heard the long sermon. Now, the number present at that Mass is the smallest and they are usually people who have slept late and attend, not through devotion, but because they must.

II.

The question naturally arises, are these faults the result of poor sermons? Can it be that the priests of our day, in spite of the advantages they enjoy in college and seminary, are less eloquent than the priests who taught the people long ago, or is it that they are less zealous and, therefore, less efficient?

Human nature does not change. The people we know may be more exacting than their fathers, but they are just as fond of a good sermon. No one will deny it; there is a deplorable lack of thoughtful, well prepared and well delivered discourses.

Some years ago, a clever writer in the ECCLESIASTICAL REVIEW said some sharp things on this subject. In fact, he made many of us indignant when he said that in a certain diocese which he did not exactly name, there were more than five hundred priests and not more than three preachers. Of course, he did not mean to be mathematically accurate. For the sake of emphasis, he was willing to exaggerate. But, we all know that in every diocese the number of really good preachers is small. Perhaps it was always thus, but the existence of the scarcity is not its justification.

It is the duty of every ordinary priest not only to say Mass and administer the Sacraments, but to preach the Word of God. Our Lord was a preacher. He sent the Apostles to preach and He calls us and ordains us to do what He sent them to do. Read St. Paul's appeal to Timothy. "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming, and His Kingdom: Preach the word: be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine." Can anyone conceive a more forcible or eloquent appeal? Then, how apt is the warning against that evil day "when they will not endure sound doctrine." [1]

Every priest remembers the solemn exhortation in the ordination service, when the ordaining Bishop declares, "sacerdotem oportet praedicare".

In the plan of God, faith comes by hearing. Men need preachers. Without them, they will not know what God wants them to believe and practise. The parish church is not merely a place of worship; it is a school of divine truth. There men must learn that precious gift. If they do not know it, how can they love it and how can they put it into practice?

III.

Yes, the priest is sent to preach. For that work he must fit himself, and to that work he must give himself according to the measure of the talent with which the Lord has endowed him, and which he is bound to cultivate and develop.

[1] II Tim. 4: 1-4.

Sacred though the work is, it does not cease to be human. Even in the pulpit grace follows nature. While the priest is not an orator in the worldly sense, he must acquire many of the accomplishments of the orator. He may not forget that he is sent; that his subject is not art, literature, nor philosophy, not science nor politics nor history, but religion; that his object is not to acquire fame or money, but to glorify God and save men. He is not ordained to amuse or entertain, but to teach men, convert them, and lead them to heaven. To do this work well he needs not only the grace of God, but all the machinery and equipment nature can give. A tin horn cannot produce the note of a trumpet. No mere man can preach a real sermon. Yet the effectiveness of the sermon depends upon appearance, voice, knowledge, and preparation. While a real sermon is a work of grace, its form and delivery are the work of nature. Though the preacher is a man of faith and zeal, he must use speech and action to convey his message.

Appearance counts for much in the forum of man; it is not without value in the forum of God. Deformity, ugliness, and awkwardness are not incompatible with sanctity, but they do impair the effectiveness of a preacher. He should be dignified, but not artificial; neat but not worldly. Pose and make-up are expected on the stage, but they are disgusting in the pulpit. Yet, the preacher may not despise all the arts of the actor. He may well learn from him graceful carriage and bearing, but, above all things, he should learn how to use his voice and phrase his thought. No doubt there is a diversity of gifts. Nature gives to some men a good voice. It is clear, resonant and musical. But no normal man has a voice so poor that training cannot make it useful. The conviction prevails that elocution is not taught in our colleges and seminaries. Few voices are perfect, but fewer still are used properly. Who has not found this evident a thousand times as he strained to understand the announcements, to follow the Gospel, or to hear the sermon? A reasonable course of training and practice will enable nearly every priest not only to be heard, but to please the people. He is inexcusable who does not realize the importance of utterance and enunciation, or who goes into the pulpit and reads or talks so rapidly or indistinctly that ordinary people cannot understand him. It is little less than

a crime that many priests whom the Lord has richly endowed with knowledge and virtue make such poor use of their gifts. They prepare readable sermons, but wretched delivery makes their spoken message not only useless but painful. Failure to be heard is not always the fault of the preacher. Some churches are so large or so defective in their lines that only an extraordinary voice can fill them. But the failure to be understood is always the fault of the preacher. No one can convey what he does not himself understand, and words are but symbols of thought and feeling. If they are obscure, they will not be understood. Then, the preacher, like every other orator, must use his vocal organs properly, breathe naturally, and phrase and enunciate clearly. All these faults are curable, and he who has one of them is inexcusable if he does not make an honest effort to overcome them.

IV.

Valuable and important as voice, appearance and delivery are for the effectiveness of a sermon, they do not complete the equipment of the preacher. He must have something to say, and he must know how to say it in such a way that he will teach, move, and please the people.

In no field of human endeavor is there greater need of brains than there is in the pulpit. There the well balanced and well stocked mind is essential to success. In no place is a fool so dangerous; in no place can a sage be more useful. Natural ability is a divine gift, but it comes in the form of a power which study, practice, and experience must develop. God is never wanting. What faults we have are due to our own apathy and indifference.

To the mental equipment, which only God can give, the preacher must add a good education. What a field opens at the mention of that familiar word, education! It embraces the early lessons which only parents can give, and sacred influence which only a Christian home can impart. It includes the whole series of school, high school, college, and seminary. It draws upon the character of the teachers, companions, and professors. It is formed and flavored by the books we read, the games we play—in a word, by the whole life we lead. When the young priest leaves the seminary, he brings with

him a thousand different factors which he has amalgamated into what we call his character. That is his preliminary education. But it is not by any means complete. It has furnished merely a set of tools and what one might call a trade or knowledge of how to use them. It has taught him where to seek for material and how to handle it. No matter how perfect the preliminary education may be, it will profit little unless it is rounded out and finished by years of study and practice.

Here, perhaps, is the rock on which most of our young priests split and ruin what might be glorious careers as preachers. They do not "follow through".

Thoughtlessness is the sin of our race. That sin is not rare among preachers. We care more for action than for thinking. We read little and we do not write and study what we do read. The newspaper may indicate a high degree of civilization, but it does not conduce to deep or accurate thinking. It dulls the mind and perverts the taste. In matter and in form it appeals to the imagination, not to the reason. Its sinister influence affects even the clergy. Some of us want the news before Mass, and nearly all of us have it for breakfast. The daily paper has its use. It tells us what is going on, but it does not stimulate thought, nor promote zeal. Those who read nothing but the "the papers", short stories and fiction, are not reading at all. They are merely amusing themselves. The chaff they gather may kill time, but it will not inspire sermons or furnish food for priestly thought. Waste of time and failure to appreciate the responsibility of the priestly office produce mental atrophy and spiritual aridity. These conditions show themselves in sermons which are not merely poor, but positively stupid, unfit for the people, and unworthy of the sacred office of preaching.

V.

Another factor in good preaching is what we may call rhetoric. That is the language and style in which the preacher presents his message. It is possible to have brains and education and good delivery and yet fail through faulty expression. The good tidings require becoming language as well as a becoming manner. Every preacher has his own style. It is as much his as is the tone he uses or the gestures

he employs. It is not born in a man; it is acquired. It grows out of nature and temperament, and it takes shape and character from the models we study in the flesh and from the books with which good writers have enriched the world. The qualities of a good style are clearness, force, and elegance.

Clearness comes first, because it is the most important. The very office of language is to convey the thought and feelings of the speaker to his reader or hearer. Clearness presents those thoughts and feelings in such a way that the ordinary hearer will receive them just as the speaker has conceived them. Force drives home the truth or the conclusion. Elegance pleases the reader or hearer, holds his attention, and inclines him to assent. The first appeals to the intellect; the second, to the will; the last, to the feelings or the esthetic sense.

It is impossible to present truth clearly unless the speaker thinks clearly and clothes his thought in terms which convey it exactly as he thinks it. To speak clearly one must have a clear mind, be well trained in logic and philosophy, well versed in doctrine and literature, and have long and careful practice in what we commonly call composition. We all recall the precepts of the great masters of this noble art. Hundreds have written on the subject, but none has improved upon the rules and suggestions of Cicero, Horace, and Quintillian. Burke, McCauley, Sir Thomas Browne, Newman, and Ruskin have absorbed and applied their principles. In our own day the best speakers and writers merely adapt what centuries of use has stamped with approval.

VI.

There is no royal road to style. He who seeks it must buy it with midnight oil, gallons of ink, and reams of paper. No real stylist has ever attained distinction who has not labored long and hard to acquire the facility and smoothness which makes his work readable and intelligible. Stevenson tells us it took years of writing and re-writing to perfect the charming style we find in his works. Was it not in the labor of correcting a faulty sentence that Newman's faith was born? The effort clearly to express his thought revealed to him the weakness of the Anglican position and led him to see the truth.

Vision helps us to discern faults which mere thought would not reveal. Hence it is good to write what we have to say. When we see our thoughts and our language upon paper we will find that they do not fit or follow, that they are not clear, or that they do not prove the point we are trying to establish.

Then, the sound of our composition, if we read it aloud, will betray lack of rhythm, imperfect balance, crudity, archaic, meaningless, and redundant words.

The preacher who wants to do good work, will write and write and write. He will do it patiently and laboriously, at first, and he will do it for years. He will be his own critic and he will deal with his work without mercy. He will prune, recast, revise, reärrange until his work is perfect, *usque ad unguem*. What a rebuke to those who are called to save souls is Flaubert, the famous French stylist, who often spent a whole day trying out adjectives, and when he had found the right one, went to bed happy because he had made one perfect sentence!

It is said that Archbishop Dupanloup was the clearest preacher of his time. He was not ashamed to say that he used reams and reams of paper to acquire the simplicity and limpid clearness which were so much admired in his sermons and instructions.

Yes, clearness is the quality *sine qua non* in a sermon. Nor will any sort or degree of clearness suffice. The sermon should be so clear that anyone can grasp it, and this it must be without wearying the learned or bewildering the ignorant. Clearness does not exclude ornament, but we must bear it in mind that, while figures and flowers may charm a few, they are likely to confuse the many.

A sermon must be built on an orderly plan; it must be unmistakably clear in exposition, and absolutely natural in its delivery. Order does not require alphabetical or numerical arrangemnt, but it does demand logical development of the subject or argument. It would be hard to find better models than the classic theologians whose *status quaestionis* and orderly arrangement of proofs and objections have won the approval of ages.

To go into all the details of words, phrases, sentences, and paragraphs is not the scope of this paper. Suffice it to say that "good use" will furnish our vocabulary with an abundance of appropriate words, and that good taste, acquired by familiarity with the best writers, will enable us to turn the phrase and mould the sentence. Clearness and simplicity are practically synonymous when there is question of preaching. But one is the complement of the other. Where there is simplicity, there is reasonable hope that ordinary people will understand. If, for the first few years of our ministry we cultivate simplicity, we shall find it hard to write or speak in any other way, and in that we shall have the approval of those who have to listen to our discourses.

No hard and fast rule can be given for the length and nature of sentences, or for the kind of words we employ. That is largely a matter of taste. Those who aim at simplicity, will employ short sentences. But they should not enslave themselves. There are times when the subject or the mood of the preacher will demand long amplification or the periodic construction. Whenever it is useful or necessary, by all means supply it. The address must be natural and natural it will not be if the short sentence is used to express fervor, passion, or enthusiasm.

Nearly everyone understands monosyllables. They are singularly expressive, and they are used to a great extent in the Bible and in Shakespeare. Almost all the big things in life can be expressed in words of one syllable. For example, let us quote just a few: life, death, love, hate; eat, drink, starve; read, write, print; strike, cry, pain; help, hurt; stop, throw; fight, win, lose, fail. Yet, words and phrases, paragraphs and sentences are like the colored silks with which the weavers make pictures. We must weave them and blend them so that our sermon shall have variety without losing its essential unity. Finally, the sermon must have proportion and balance —qualities which only good taste and long practice can produce.

VII.

Force, in a sermon, is the quality which carries conviction. It acts upon the will as clearness acts upon the intellect. It does not mean noise or declamation; it means persuasiveness.

It is the effect of clear thinking, logical arrangement, and correct expression. Even the tone of the speaker can carry conviction. He who is firmly convinced that he has a mission and a message will reveal that conviction in his manner as well as in his voice.

Force gives life to a sermon. It also wins and holds attention. It arouses interest. It compels assent. It cannot be made to order. It must come from the very soul of the preacher and come it will if he has the soul of a preacher, that is, if he really feels what he is saying and if he has the zeal that should burn in the heart of one who loves truth. Horace tells us in the *Ars Poetica*, "if you want me to weep, you yourself must really mourn".

The real preacher is full of his subject. He does not keep one eye on the clock hoping he can last the half hour. He does not pad and repeat. He tries to get into the allotted time all the matter he can impart, having due regard for the importance of his work and the comprehension of his hearers. In other words, he will make his subject his very own and he will neither recite it nor declaim it, but he will put it forth with something of the ease that appears in the ever flowing spring. This involves not merely reading. It requires long and serious thought. Few preachers put their all into a sermon. While they may always mean what they say, they do not seem always to feel it. Yet, it is only when we are actually saturated with a subject that we are really effective. It is not easy always to be so saturated. Indeed, often it is not even possible; but when the conditions are right, the preacher will show it not only in fluency, but in persuasiveness.

Most of us know Bacon's opinion about reading, writing, and teaching. The priest is a teacher, and what is preaching but teaching. The very title by which our Lord was addressed was Rabbi, or Teacher. Every sermon is a lesson. The teacher knows he must prepare the matter for his class. He must read, think, compare, and consult. Then, he must present his lesson in a way suited to the capacity of his pupils. Having thoroughly digested it, he will arrange it and present it clearly and interestingly. The preacher who is not a reader or student, will not have much to say; and if he does not digest what he reads, he will not present the fruits of his reading either clearly or persuasively.

VIII.

There may be a few men of genius who can preach well without writing. If there are any, they are few. Ordinarily speaking, the good sermon is the written sermon. It may not be delivered just as it appears in the manuscript, but it will have the thought, the order, and the finish. The preacher who cares will write many a page for the one he finally keeps. And he will write for years and years. In fact, he will make it a rule—*nulla dies sine linea.* He will make notes of all he sees, hears, reads, thinks, and when he hits upon something worth while he will amplify it and apply it and perhaps preserve it, maybe for years, before he finds an opportunity to employ it.

He is wise who begins to prepare a new sermon the day he delivers the one he has prepared. He may make only a few notes. There may be little or no relation between the notes, but if he will pick up one at a time and work it out, he will be astonished to find how much matter he has at the end of a week. Few men can prepare a sermon in less than a week, at least, in the beginning—and for some sermons, a month is not too much. Archbishop Ryan used to say all his *ex tempore* sermons were at least two weeks old.

Preachers who rely upon sermon books and "plans for busy preachers" will never amount to much. Those who study authors like Mazella, Hurter, Noldin, Meschler, and Vermeersch, will bring up real gold, and they will acquire an admirable method. For style, they will, of course, read the best authors in the language, and they will do all they can to acquire the qualities which made those writers great. Anyone, even though his ability is not extraordinary, who works along these lines will soon acquire a goodly knowledge of the truths of our holy faith, and he will find it easy to present those truths in such a manner as to win the attention and the approval of the people.

This paper may well conclude with a few words of the late Bishop Curtis. They were addressed to priests to whom he was giving a retreat. "Gentlemen," he said, "in Greek they called a preacher a herald—that is, a messenger sent by a king. The herald does not make his message; he receives it. He

may not change a single thought or word. He must say, 'Thus sayeth the King'! You, Gentlemen, are the heralds of God. Bear that in mind when you enter the pulpit. God gives you your message. Do not think of how it will sound or how men will take it. Go tell them, 'Thus sayeth the Lord'! The Lord will make your message. He will speak to your heart, if, on your knees, you consult Him. He will tell you what to say and He will show you how to say it. Then go out and preach and you will preach a good sermon."

JOHN L. BELFORD.

Brooklyn, N. Y.

THE LIVES OF SAINTS—A SOURCE OF EFFECTIVE PREACHING.

I.

IN one of his recent discussions of homely problems in pastoral life Dr. Kerby [1] analyzes the impressions which a congregation takes away from the customary sermon in our churches. He mentions three factors that chiefly neutralize the effect of our preaching, namely, habitual suppression of spiritual emotion on the part of the congregation itself; the lack of spontaneity in our organization of religious activity, which moves in cycles and thereby robs individuals of an incentive to think and judge themselves spiritually; and thirdly, the absence of solicitude for the truth, and of eagerness to know more about God and his ways, in the ordinary Catholic, who feels a vague assurance of present possession of truth and of easy opportunity to reform when it is desired.

To counteract this average attitude of mind in the modern congregation toward sermons we employ periodical "missions", that is to say, we invite preachers who are specialists in rousing the dormant consciences by using the well prepared sermon as their supreme weapon. But the fact that "missions" are called for in our churches as a sort of revival which within a limited period again loses its effect, is equivalent to a confession that our normal apostolate lacks the virtue which it is supposed to derive from the Gospel and the Sacraments,

[1] *Prophets of the Better Hope.* Wm. J. Kerby, Ph.D., LL.D. Longmans, Green & Co. 1922.

with its central worship of the Holy Sacrifice. We pastors are the guardians of a great treasure, the Real Presence. Our people lend their ready aid to build a becoming tabernacle for this great Gift. Our place close by, in a pastoral home, is to keep them in remembrance of the Christ and in reverence for His presence, and to carry graces from Him to the sick who cannot come, to explain Him to the children and the people who come daily or at least every Sunday; and to advertise His bounty and power to the stranger, the outsider, whom the Master would have us invite to partake of our wondrous possession, purchased by His Precious Blood.

It seems odd that we should fail so signally and universally, with such magnificent powers and such ready opportunities, even assuming that the lack of emotion, of spontaneity, and of solicitude on the part of our people, mentioned above, presents the normal condition of the congregations that fill our churches as they still do. There is no need of here emphasizing the admitted truth that lack of care in the preacher and of the zeal that convinces, begets a lack of interest in the audience. The question we must answer to ourselves is: How may we attract the people by use of the homely truths taught in the Gospel? These possess perennial vitality.

Let us grant that there exists an attitude of callousness in the hearers of our sermons, when these treat the fundamental dogmatic and moral truths, unless we present them in a novel form and with a literary flavor and eloquence that match the printed sermons in the Sunday paper. The fact remains that these same truths effectively impress men when uttered by the street preacher who takes the attitude of preaching to the poor, or the simple parish priest who, like the Curé of Ars, enforces his appeals by the example of holiness. I do not propose to minimize the force of the arguments that our sermons should be carefully prepared by study and writing, or that novelty of presentation, whether in the occasional change of preachers or in the mode of preaching, should be utilized to draw attention and win a sympathetic hearing from our people. But I would make the suggestion that in addition we return to the much neglected treasury and source of edification found in the Lives of the Saints, by employing these in our pastoral work of teaching and preaching. Reason and intelligence

speak to a large number of our hearers; so do the graces of good taste and sincerity in voice and manner on the part of the preacher. But there is another force that draws the multitude, and that has a contagious and permanent effect on the hearers. That force is the power of the image.

II.

"The brain of the multitude is narrow, incapable of coping with a large number of ideas at once, or indeed with a single idea of any complexity. It is equally incapable of applying itself to prolonged or subtle reasoning. On the other hand it is fully prepared to receive impressions through the senses. The idea may fade quickly, but the picture remains. . . . In this respect the popular intelligence scarcely exceeds the intellectual capacity of the child." [2]

Impressions not only precede, but predominate over and last longer than the intelligence. The images of virtuous men and women first impress themselves upon the memory, not only in a pleasurable sense, with an appreciation of what is morally beautiful and heroic, but also by begetting a secretly active desire to imitate what appears as an excellence capable of being copied. This memory remains, not merely as an impression on the sensitive brain, but as an energy that can be roused and revived by a thousand associations in the material order. Hence the statues, inscriptions, and symbols of personal heroism become sources of renewed emotion, and rouse the will as a motive power. These associations pass into every order of being. In time, as anniversaries; in place, as pilgrimages; in form, as religious habits, as relics, medals, scapulars, pictures that adorn the walls of public places or private dwellings, and illuminate books of history or of prayer.

All this explains the fervor of new religious institutes, the calls of popular devotion, the practices of piety in the individual, and in sooth the whole secret of Catholic enthusiasm, the passion of the Middle Ages, the ages of faith which created organizations of benevolence and reform and begot those matchless works of national religious art which elicit even in our age the admiration of a materialistic world.

[2] *The Legends of the Saints.* Père H. Delehaye, S.J. English translation. Westminster Library. Chap. II, No. 2.

A further proof of the truth of this predominance of the imagination becoming active in the sentiment of hero-worship is found in what is often an abuse and a superstition with piously inclined Catholics. I mean the exclusive eagerness with which we cultivate devotion to certain patron saints in our churches. The shrine of St. Anthony, in the parish church, is so brightly illumined and decorated that it lets us forget the Blessed Sacrament, at least outwardly; the image of the "Little Flower" in our oratory overshadows the "Root of Jesse" on the Crucifix; the unknown Saint "Expeditus" attracts more than the "Mater Admirabilis", because the legends told of him are so much more picturesque than the simple narrative of St. Luke about Our Blessed Lady. Yet we almost wholly fail to utilize this element of securing devotion in our ordinary Sunday preaching. There are Saints for every day, heroes of such wondrous beauty and power of attraction in every sphere of life, under all conditions, that the child never wearies of listening, the youth feels the strong attraction of a call, and the grown man interprets with delight the deeds and sacrifices of these heroes of the faith. Nor are these saints like the old giants, far away and above us in quality of mind or genius. Their abiding strength lies in the secret of love —a gift that rests in every heart with infinite capacity and longings for response. Loving or desiring to do so, the saints were endowed by the Father, the Spouse, the omnipotent Lover who desired nothing so much as their answering love. Reciprocal love begot a charm that gave them power over nature, ennobled their every talent and instinct, made their every act beautiful and their efforts successful.

> Wisdom showed them the kingdom of God,
> And gave them knowledge of holy things,
> Made them honorable in their labors,
> And completed their works for them. (Wisd. 10: 10).

Note only the bare indication of what the daily or at least frequent reading of the lives of the Saints might do for the average priest in his preaching.

III.

We read the Breviary every day. The calendar, which in a way regulates the order of this reading, is common to all the Western world. It is found in the prayer book, in the

farmer's home, in the office of the bank clerk, in meeting-rooms and clubs. The priest of all others alone gets the meaning of this calendar through the feast of the Saint in whose honor he says the morning Mass, and for which he spontaneously prepares by the reading of the second Nocturn the evening before. In that Nocturn we have the brief biography of the Saint of the day mentioned in the calendar, unless the Church concentrates her devotion for the time upon some mystery in the life of Christ.

The reading of the life of the Saint of the day is supplemented by the reading of a Gospel in the Mass which indicates the particular virtue taught by our Lord that is illustrated in the heroic life we have just read. This Gospel is commented upon in the Breviary (third Nocturn) by sections from the writings of the Fathers. These writers are themselves all canonized saints whose history interprets for us the duties and privileges of the pastoral life. They belong to the ranks of Popes, such as Leo and Gregory; or of bishops beginning with Irenæus in the second century, followed by Cyprian, Athanasius, Cyril of Jerusalem, Hilary, Basil, the two Gregories of Nazianzen and Nyssa, Epiphanius, John Chrysostom, Ambrose who recurs seventy-two times, Jerome, Augustine with a hundred and forty homilies, down to Thomas of Villanova in the sixteenth century. Of simple priests and religious we have thirty-six commentators, led by Bernard of Clairvaux, and Thomas of Aquin, the former with thirty homilies. These were the great pillars of the teaching Church for more than twelve centuries. They suffice to furnish an adequate proof of the apostolic continuity of the Church whose clergy began reciting the Breviary offices of the Psalter long before the time when St. Jerome revised that office by order of Pope Damasus.

Now this daily exercise, to which we are bound by a solemn pledge from the day of our ordination to sacred orders, is calculated to put the priest in a proper temper for practical reflection and preaching on the virtues which we covet and which we would inculcate in our discourses. If Butler's or a similar collection of Lives of the Saints were conveniently on our table, we might easily supplement our cursory reading of the Breviary sketch by the addition of such details as the hagiographer

offers. It is what we naturally do when called on to speak at public meetings in honor of great heroes like Washington or Lincoln. One or two of the week's calendar and Breviary saints give us matter to illustrate the Sunday Gospel in a way that, while lodging an image, is calculated to secure imitation to a much larger degree than the platitudinous repetition of truths which from their monotony of presentation fail to elicit attention and conviction. The word "imitation" derives from image (*imago—imitago*), and the well drawn picture of a saint becomes a symbol of greatness that lies within the reach of our ambition, because of the sacramental graces which the Gospel assures us to be real and effective *ex opere operato*, where there is good will.

It is hardly necessary to point out that this habit of reading each day the life of the saint whom we mean to use in illustration of the Gospel maxim of our Sunday sermon or instruction, operates from within and is calculated to affect our own mode of life in the priesthood, so as to add that spice of sincerity to our preaching which prevents it from becoming mere sound of brass and tinkling cymbal. There is a subtle power in sincerity that raises the speaker far above his audience and gives an effect to his words which is equal to the most closely reasoned argument. Thus, suiting the Psalmist's phrase to the instance: "Deus glorificatur in consilio Sanctorum—magnus super omnes qui in circuitu ejus sunt."

There are other advantages in this method of using the Lives of the Calendar Saints in our sermons and instructions.

The histories of these heroes of faith are so varied that it is easy to adapt their predominant virtue to almost any occasion that calls for the rousing of religious enthusiasm. There occur in the course of each week feasts of confessors, martyrs, virgins, married and widowed leaders whose example serves to confirm Catholic doctrine in regard to fidelity to duty, self-sacrifice, chastity, holiness of family life, together with all the noble ambitions of youth for the acquisition of learning, art, military glory, as well as the sacred vocations to the priestly and religious life.

We do not have to say in regard to the exposition of the Divine Commands, "You must", "You ought" or even "Let us". We simply show the image which, in itself attrac-

tive, becomes more so and applicable to our special needs or aspirations by the mere reverent presentation of it.

IV.

What has been said about preaching admits of additional application in other forms of our pastoral ministry. Half an hour's reading uplifts our heart by the example of a saint; increased merit derives from the thoughtful interpretation of the Breviary lessons; whilst the methodical yet easy way of preparing illustration for the Sunday sermon gives to the life of a priest that serenity and peace of mind which does not lessen but rather stimulates his energies into practical channels of zeal; attracts people to hear him, and causes them to bless him when they are reminded of the lessons inculcated whereever they meet the images in church or outside.

Moreover this sort of reading furnishes matter for social mission work. The travelogue, the after-dinner speech, the personal experience, with anecdote to spice the narrative, are a perennial pleasant source of entertainment. Apt stories of the Lives of the Saints furnish similarly engaging material for conversational instruction. It demands but little art to tell a fact which involves motive of action in describing a person. We are forever discussing our neighbors or inclined to do so. The listener is equally interested in the story. But here we have a subject that is safe, and under the circumstances comes with peculiar grace from the pastor as teacher of virtue. Most people are more or less disappointed with a priest who habitually discusses secular affairs. They are drawn to and trust the spiritual guide whose speech is of things spiritual. Here even the shrewd-eyed, worldly-wise man or woman will discriminate in favor of the simple shepherd of the flock. Priests who are shrewd business men, clever politicians, good mixers, card-players, collectors, can easily be matched by the man in Wall Street, in the city ward, in the market square, or even in the circus. A priest who has holiness on his lips, having entered his profession because he loved holiness more than worldliness, exercises power and influence over the shrewdest politician and financier, and is apt to get the coöperation of the latter for his religious projects much more readily and permanently than the priest who is worldly-

wise. It would be folly, no doubt, to talk "Lives of the Saints" to worldly-minded people who have no appreciation of the standard set for religious self-sacrifice. But we can talk to the children, and to our own people, about the great heroes of faith, just as the public school teacher talks to children and adults about Lafayette and General Grant.

In visiting the schools the priest has a magnificent opportunity not only to sustain the strength of the teachers, provided he does not interfere with what they know better, or hector them, or praise or blame them with an indiscretion of which children are wonderfully keen to get the key—but to attach them to himself. Next he makes them his efficient coadjutors in the homes of his people. In this way he is building up his parish in a solid, lasting fashion which will not be easily torn down by his successors. Incidentally he makes converts of that hardest class of sinners, the lukewarm people of his flock whom the children can engage to listen, while he is kept from them because they know how to avoid him until he is called to give them the last absolution at their funeral. A child in school hears the story of a saint from the priest. Perhaps he receives a picture of the saint on some special occasion, as at first Confession or Communion, the reward of excellence in reciting catechism, serving at Mass, or the like. This child goes home, and talks religion to explain the gift, with a freedom and sincerity which have to be listened to, often where the priest can get no hearing. Pastor Halloft made scores of conversions of fathers who had stayed away from the Sacraments and Mass, by simply using the children as missionaries in the home, giving them pictures, medals, short printed stories to read in the recess hours on Sundays and weekdays, where the parent was to be simply the judge of right reading to "Hear my lesson, Papa." The child has no human respect, and will carry out what it is taught in the matter of Christian table manners, morning and night prayers, with mother and father, brother or sister. It will have the oleograph or print received as a reward in school framed, and hung in the parlor, because at the bottom of the picture is written the testimony of the pastor and sister to the impressive learning of the promising scholar of the family. As the Lives of the Saints draw the children, so the children's example and guile-

less sincerity draw the parents and others who are open to affection for the children.

Particular stress should be laid on the popularizing of short Lives of the Saints, such as are printed by the English Catholic Truth Society, and recently in the *Patron Saints for Catholic Youth* series.[3] These allow of interpretation and adaptation because they are brief summaries, are inexpensive and can be given to children under circumstances to suit their special preconceptions and dispositions. When they are read in the home, they preach and are helpful in bringing back into the Catholic household that atmosphere of family devotion which our modern conceptions of life and success are in the way of destroying. To distribute pictures, medals, and similar religious souvenirs, just as such tokens are distributed in the secular sphere with a view of cementing loyalty to certain principles, teachings and associations, is an effective way of making the Lives of the Saints models for habitual imitation. These tokens ought to be beautiful in their way, so as to serve better their elevating and unifying purpose. But above all we have to make them understood by explaining the story of the heroes whom these articles or images represent.

A thoughtful pastor tells us that he has procured a number of the short Lives of the Saints, representing the popular names given at the baptismal font, and that he proposes to give every intelligent sponsor a copy of the patron saint of the child baptized, with a word on the fly leaf, indicating the sponsorship. This serves at once as an attestation and as an incentive to fulfill the responsibility of sponsor, which otherwise is apt to be regarded as a mere formality.

Thus the preaching of the saints is carried beyond the attraction to the pulpit, into the school, and the homes of our people, where it becomes an effective missionary element.

Rerum magnarum parva potest res exemplare dare. (Liv. 2, 122).

V.

A word about the sources of our Lives of the Saints mentioned in the Calendar. We have the Breviary, Butler's collection, and the recent series of short biographies just referred

[3] Benziger Brothers, New York.

to. The priest who has the inclination and power of appreciation to go farther will find larger collections in French, German, Latin, not to speak of the innumerable volumes published in series or separately which treat of special saints in detail. These do not lend themselves to the preacher in the same fashion as do the briefer sketches of which I have spoken, because they demand more protracted reading. *Les Petits Bollandistes*, Stadler's *Heiligen-Lexikon*, and odd summaries or selections like Hello's *Studies in Saintship* serve the purpose which I have spoken of admirably though in different ways that do not appeal to the same quality of student mind.

There is, however, a subtle fascination in the study of the larger sources of hagiography, such as the Bollandists, which yields delightful compensation for the trouble of minuter study. A preacher might find quite a rich field for illustration of the homely virtues to which he would attract his hearers by taking a saint as the monthly patron and representative of active imitation of Christ. Where the preaching is not confined to the Sunday worship, ample opportunities offer themselves to inculcate the special virtues of sodalists and members of the other religious or parish societies.

It is true that many of the popular biographies are not so well suited to the modern reader as they were to a past age. The present-day temper of inquiry into historical truth, chronology, scientific accuracy and literary form judged by what is called internal evidence, has begot a sense of doubt and scepticism in the average reader which suggests the rejection of many a phenomenon of true sanctity because it lacks the form of logical presentation, or the connecting links that bind the habitual moods of human motives to the impulses of supernatural love. Our scientific analysis is apt to ignore the reasons of the heart, with its enthusiastic leaps into truth, of which the head knows nothing. The old records too, often copied with a literal fidelity which missed the actual meaning of words and ancient idioms, need fresh interpretation with each new age in which the images and the usages of language alter the concepts of earlier times.

Thus the language of the *Acta Martyrum*, not only in their Greek setting as they have come down to us through Eusebius (*Synagoge Martyrum*), or the unknown sources employed by

Metaphrastes, but as we read them to-day in the Roman Breviary, require interpretation, especially of their symbolic language. The simplicity that characterizes the traditions and legends of the Ages of Faith had not yet passed away when the Louvain scholar John Vermeulen (Molanus) made his Latin translation of the *Vitae Sanctorum*, collected and expanded by Metaphrastes; and it is to the credit of men like Leo Allatius and Papebroche that they do not, like modern hypercritics, reject everything in the ancient documents that challenges convenient explanation.

Of Latin sources utilized in the Breviary we have a steady stream of legendary records based on undoubted facts, from the sixth century when Gregory of Tours wrote his *De Gloria Martyrum* down to the sixteenth century when the Bollandists started their great work, not yet completed. What the *Acta Sanctorum* stand for in the world of scientific historic research has been recently made plain and accessible to English readers in the translation of Father Hippolyte Delehaye's volume on the work of the Bollandists.[4] The labors inaugurated three centuries ago by the Jesuit Father Heribert Rosweyd, and brought to systematic continuance by Johannes Bollandus, are not confined to the issuing of the volumes of the great collection known as the *Acta Sanctorum* and containing the result of researches into the noted and hidden archives of the Christian world's history. The Fathers at Brussels issue a periodical under the title of *Analecta Bollandiana* which offers a treasury of historical and scientific data regarding the lives of the heroes of the Christian faith that is unsurpassed for accurate scholarship in the field of critical inquiry.

Here then we have a field of study and true culture, the wealth and varied interest of which are so fascinating and proper to the pastoral vocation that one wonders why we could ever neglect it. Non-Catholics, learned societies representing the highest culture in our land, such as the Society for Propagating Christian Knowledge, are continually delving into these mines of our Catholic inheritance, while we, with every incentive to make practical use of it in our ministry, let much

[4] *The Work of the Bollandists through three Centuries*, 1615-1915. By Hippolyte Delehaye, S.J. From the original French. Princeton University Press, Princeton; Oxford University Press, London. 1922.

of it pass by us, as though it were of no particular value. Yet from the pastoral, the cultural, the recreational points of view few studies of an entertaining character, and equally useful, could engage the priest bent on perfecting himself in his one great business of life, with more fruitful results.

Ite per exemplum, genus o mortale, deorum.

FRA ARMINIO.

A GREAT MEDIEVAL CHURCHMAN.

ROGER BACON and the Italian chronicler, Fra Salimbene, both describe Robert Grosseteste as "one of the very great churchmen of the world"—*unus ex majoribus clericis de mundo*; and undoubtedly the verdict bears the evidence of history. As a scholar he ranks with Albertus Magnus and Roger Bacon; as a champion of ecclesiastical liberties he may fitly be placed beside St. Anselm and St. Thomas à Becket; whilst as a constructive reformer he hardly yields place to the great Lanfranc.

His story has for us, however, a peculiar interest since he belongs to that group of heroic personalities who in the thirteenth century may be said to have saved the Christian world to the Catholic Church; and the situation of the Church in the world of the early thirteenth century has a remarkable similarity to the situation in which the Church finds itself to-day. Then as now the outstanding traits of the religious situation was the growth of rationalism and a widespread indifference on the one hand and the assured position of the Papacy after a long struggle, on the other. For several centuries the energies of the Church had been mainly centred upon securing the rightful liberty of the Papacy and the episcopate against the usurpations of the secular power. By the beginning of the thirteenth century, the victory lay with the Pope against the empire and the kings: papal authority was paramount in the Church, and in principle at least the Church was recognized mistress of herself. Meanwhile a revolution had been going forward in the minds of men. The medieval renaissance of the eleventh and twelfth centuries had issued in a widespread critical and rationalist tone of mind: intellectual speculation was rampant and heresies were rife. A new literature too

had sprung into being, breathing the spirit of a naturalistic humanism against the moral conventions of society. In the political world there was, too, throughout Europe a growing revolt against the feudal regime in favor of civic liberty or constitutional reform. Such was the world-situation, not unlike, in principle, that which we see to-day.

In the earlier stages of this intellectual and social revolution, the attitude of the Church toward it had been one of protest. St. Bernard, "the last of the Fathers," had met the rationalism of his day with denunciation and the proclamation of a Crusade; Innocent III had upheld the feudal regime as a breakwater against social anarchy.

But mere protest and denunciation has never yet converted the world, though it may for a time stem the tide of evil. And in the case of the medieval renaissance, the intellectual and social unrest, though incidentally its first symptoms were heresy and revolt, was the unrest of a vital spirit, shaking itself free of a formalism which it had outgrown, as in the case of the feudal system and the absolutism of the crown; or seeking a new utterance, as in the case of the new speculative philosophy and the new romantic literature. What was needed to save the medieval renaissance to the Faith, was to deal with its problems on their own merits and in a spirit sympathetic to the movement at its best. By the time Innocent III passed on his burden to his successor this reconstructive policy had already begun; and for the next half-century it went apace until it produced a new Catholic philosophy, allied the cause of civic and constitutional liberties with the cause of the Church, and enkindled afresh the spirit of piety in the homes of the people.

In England this work of reconstruction is intimately associated with the name of Robert Grosseteste, the most forceful personality in the English Church of the thirteenth century and the central figure in the reform movement during the reign of Henry III.

He was essentially a man of his time: and one whose interests were as wide as the interests of the whole nation, nay of the whole of Christendom; and in whatever he was interested he dealt with it as a master-mind. He was a philosopher and an experimental scientist, a reader of romantic literature and a musician; as a practical man of affairs he moulded the academic

life of the growing University of Oxford and later carried out wise reforms in his diocese of Lincoln: he was the leader of the English episcopate in the contest with the tyranny of the crown, and the staunchest advocate of the people's liberties. Yet amidst all these multifarious activities he maintained that interior life of meditation and prayer which is the mark of sanctity. For long after his death he was known as St. Robert of Lincoln. A prodigious worker, both of mind and body, alive with the great enthusiasms which refashioned the life of his century—his name may well be remembered to-day when "reconstruction" is the word which expresses the thought of many minds.

Of Grosseteste's origin but little is known. He seems to have been of humble origin and the farmer class, and to have come from East Anglia, the home of a virile race. He had probably taken his Master's degree in Arts at Oxford by 1199, in which year he was recommended by Giraldus Cambrensis to William de Vere, Bishop of Hereford: and from the wording of the letter which the famous Welshman wrote, it would seem that Grosseteste had already studied medicine and law. Later Grosseteste went to Paris where according to Leland he studied theology, though he took his degree in that faculty at Oxford, probably after his return. But from 1209 one may trace Grosseteste's history with a surer chronological exactness; since from that year ecclesiastical preferments were given him in rapid succession. He was appointed archdeacon, first, of Chester; then of Wilts; about 1221 he received the archdeaconry of Northampton which he exchanged later for that of Leicester. He was given a prebend in Lincoln Cathedral and was rector of various churches. At the same time he kept a close relationship with the University of Oxford, of which he became the first chancellor or "Master of the Schools," probably about 1214, the year when the University received its first charter from the legate Otho. In 1232 after a severe illness, he resigned all his benefices, except the prebend of Lincoln; and it was probably at this time that he had some thought of entering the Franciscan Order, if one may credit a statement of Matthew of Paris. Three years later he was elected to the see of Lincoln, which he filled until his death in 1253. That severe illness in 1232 which led to his resigning

his benefices may perhaps have marked the culmination of a spiritual crisis in the life of Grosseteste. About three years before this he had been brought into intimate relations with the Franciscan friars. They had come to Oxford in 1224 and had been cordially received by the townsfolk. Whether Grosseteste was still Chancellor of the University is doubtful, but he was in touch with University affairs. At first the friars seem to have had no thought of linking themselves up with the academic life of the University, but simply pursued their missionary vocation of preaching to the people. In 1229, however, they established a theological school in the friary, and Grosseteste became their first lecturer. There can be little doubt that he was partly instrumental in inducing the friars to found the school. It is certain that he recognized the immense good that must come from their evangelistic work amongst the people: it is equally certain that he was of opinion that if their work was to be efficient and to endure, the preachers must be trained in the work of the apostolate and imbued not only with the apostolic spirit but with a wide theological knowledge, such as the times required. "Without learning," he told them, "they would soon degenerate into blind leaders of the blind." So at the request of the Minister Provincial, the Blessed Agnellus of Pisa, he undertook to lecture in the Franciscan school; and from that time until his death, the history of the English Franciscans was in no small measure influenced by the personality of their first theological lecturer. But the influence was reciprocal. The poverty and apostolic zeal of the friars won the admiration of Grosseteste, and not improbably influenced him in his resignation of his benefices. One of his most intimate friends, Adam of Oxford, a master in the University, had already become a friar; another friend, Adam Marsh was contemplating the same step, and did shortly afterward renounce a brilliant academic career to become a son of St. Francis. This Adam Marsh had already, from scruples of conscience, resigned a rich benefice; and it was to him that Grosseteste turned for sympathy and support against the importunities and invectives of other friends who regarded Grosseteste's renunciation as a reproach to themselves. Undoubtedly that renunciation was in later years a source of spiritual strength to Grosseteste when as bishop he set himself

to reform the clergy; for the accumulation of benefices and dignities was one of the causes of weakness in the clerical order and a source of untold neglect of the spiritual duties of the priesthood.

Already, then, when Grosseteste was called to the episcopate in 1235, his own soul was definitely set in the path of that reform to which he now gave himself with all the strength of his indomitable will—the path of learning and of apostolic zeal for the pastoral office. In the union of these two things he looked for the religious renovation of the Church.

As a scholar he was certainly the greatest Englishman of his day, and, with the possible exception of Roger Bacon, of the thirteenth century. It is not merely that he had an encyclopedic knowledge of all the branches of learning then known: like Roger Bacon, he was a precursor of the critical and experimental method so much in favor in more modern days. For Scriptural exegesis he sought out the purer texts, sending competent scholars abroad to collect ancient manuscripts and gathering about him Hebrew and Greek linguists to assist him in translation. In Natural Science he was not content with the authority of received writers but set himself to personal investigation. In theology he combined philosophic speculation with a wide study of the Fathers and Christian writers. Always he was concerned to keep speculation close to a positive and accurate knowledge of facts or the authentic authority of the writers who had gone before. His intellectual activities were restless even amidst the practical work of his episcopate. It was in those days of many anxieties and frequent journeys that he undertook the translation of the *Testament of the Twelve Patriarchs* and other Greek manuscripts collected for him by John of Basingstoke; and, probably, wrote his commentary on the *Nicomachean Ethics* of Aristotle.

Yet to appreciate Grosseteste adequately one must remember that this vast intellectual activity was supported by a moral and religious motive. If Grosseteste entered thus wholeheartedly into the new intellectual movement of his day, it was with a profound conviction that the right exercise of one's intellectual faculties has itself a moral value; and that ignorance is oftentimes a cause of moral and spiritual depression.

His warning to the friars that unless they gave themselves to study they would lose their spiritual vitality, reveals his mind on this matter: and it was to the lack of education on the part of the clergy that he largely attributed the unhappy spiritual condition of the people under their charge. It was not merely that an uneducated clergy are unable to meet the intellectual questionings regarding the faith; but that ignorance itself tends to spiritual decline, both amongst clergy and laity. At the same time Grosseteste was well aware that there is a learning which is as injurious to morality and religion as is ignorance. In the case of the clergy and religious he was insistent that their studies should be pursued with a view to the work they were called upon to undertake for the salvation of souls. That was the moral motive—to fit themselves for their task in life. Thus as lecturer to the friars he was insistent upon their keeping in mind the apostolic work of preaching and hearing confessions. He himself taught them the art of conveying to the people the knowledge they were acquiring in the schools. And doubtless the deep moral sense which lay at the root of Grosseteste's character had something to do with his passion for positive and accurate knowledge as opposed to the irresponsible intellectualism of men like Abelard and the dialectic rationalists. But given this moral purpose Grosseteste had no fear of learning; rather, as we have seen, he regarded serious study as one of the mainstays of a spiritual life.

Intellectually, then, Grosseteste was a child of the great medieval renaissance with its restless enthusiasm for knowledge; but he was one of those who brought into the intellectual movement just that balance of a deep sense of the moral value and the responsibility of knowledge which the movement lacked in its beginning, and which in large measure it lost again in its decline.

Politically, too, he was entirely with the progressive tendency of the period toward constitutional government and national liberty. Like St. Anselm and St. Thomas à Becket he stood steadfastly for the freedom of the Church against the usurpation of the crown. St. Thomas by his martyrdom had definitely consecrated the principle of ecclesiastical liberty in the eyes of the English people; but in practice the Church was still far from free. Henry III, weak but obstinate, clung

tenaciously to the crown's claim to nominate bishops and to intrude his favorites into ecclesiastical benefices, on no other ground than that it was his will. Grosseteste met the king on the ground of canon law. If the king's candidates were worthy men and the royal nominations in due order, Grosseteste made no opposition; but when the king endeavored to force a man like Robert Passelew, a forest judge, into the bishopric of Chichester, Grosseteste was to the fore in opposing the nomination and was mainly instrumental in quashing the election.[1] That was in 1244. The following year he refused to institute the same candidate into the living of St. Peter's, Northampton, for the same reason that Passelew was without the qualifications for the care of souls. On that occasion he bluntly told the king that it rested with the bishops and not with the king, to determine the fitness of candidates for the pastoral charge.

It is interesting to note that in the long struggle between Grosseteste and Henry III in the matter of ecclesiastical freedom, the immediate motive of the opposition is somewhat distinct from that which is seen in the contest between St. Thomas à Becket and Henry II. St. Thomas died frankly and simply for the immunity of the Church as against the attempt of the crown to subject the clergy to the secular courts. On the face of it he contested simply for clerical privileges: though, as he well saw, and as the majority of the English people at the time felt, and as we see now, he died to prevent the Church from becoming a mere creature of the king's will. But in the case of Grosseteste the ground of contention was not the principle of ecclesiastical immunities as such—though he was steadfast in upholding them—but rather the right of the Catholic people to worthy and efficient pastors, both bishops and priests. To secure to the people worthy pastors, the Church must be free in its own domain: though it must be free not merely from the unjust usurpations of the State, but really free in the pursuit of its own vocation and proper duties. Grosseteste, taking his stand upon the reforming canons of the fourth Lateran and earlier Councils, went further than St. Thomas in the struggle for ecclesiastical liberty: he strove to maintain the principle of clerical immunities, but he was

[1] The king had managed by promise of favors to secure Passelew's election by the canons, much to the indignation of the English bishops.

still more insistent that the clergy should be free to devote themselves to their proper work as ministers of the Word of God and as pastors of souls. In pursuance of this claim he denounced the custom of the crown employing ecclesiastics in purely secular offices, such as that of itinerant judges. Such secular work took them away from their own proper work for the salvation of souls and moreover tended to make the clergy in fact, if not in law, mere officials of the crown. The effect too both on clergy and laity was spiritually depressing: it tended to make worldlings of the clergy and in the eyes of the laity to confuse the spiritual office with the secular power. Shortly after his elevation to the episcopate Grosseteste found himself in opposition to the king on this particular point. Henry III in 1236 ordered the Abbot of Ramsey to act as itinerant judge in Bedfordshire and Buckinghamshire. The Abbey of Ramsey was within the diocese of Lincoln and subject to the bishop's jurisdiction. Grosseteste at once wrote to St. Edmund, the Archbishop of Canterbury, protesting against the royal mandate and stating that, unless the king recalled the order, he would himself forbid the abbot to act upon it even at the risk of incurring the king's wrath. St. Edmund counselled delay until a provincial synod might meet and discuss the question; but Grosseteste would not shirk his own responsibility. He issued a manifesto denouncing those clerics who accepted purely secular offices which rendered them amenable to the royal courts and declaring that the king and lay judges grievously sin when they exact from bishops an account of the reasons which induce them to refuse royal nominations to benefices. The manifesto finally warned the king that he was in danger of excommunication if he persisted in infringing on the liberties of the Church. Unhappily Grosseteste was not supported by the other bishops as he had hoped. The truth is that the clergy too often were anxious to fill the secular offices and enjoy the royal favor. Nevertheless he continued undauntedly to denounce those who accepted such offices and to refuse to institute to benefices those who already held them.

His constant regard for the spiritual welfare of the people which animated his action in these matters, his point of view of estimating privileges and immunities as a condition of securing and promoting the welfare of the people at large, and

not merely the clergy themselves, was all in accord with, what some might call, his broad democratic sympathies. In later years the English people united his name with that of Simon de Montfort, as the champion of constitutional liberty against the tyranny of the king. De Montfort was regarded as following in the steps of Grosseteste and acting by his advice. A song on the death of Earl Simon, written shortly after the battle of Evesham, tells us:

Hic Robertum sequebatur
Cujus vita commendatur
Certa per miracula.
Dictis ejus vir obedit;
Fert Robertus, Symon credit
De Statutis talia:
Si verum confitearis
Et pro dictis moriaris
Magna feres praemia.[2]

And Rishanger relates that when Grosseteste was dying he foretold that de Montfort and his eldest son would both die gloriously "in the cause of truth and justice". The statement is not improbable. From the letters of Grosseteste himself and of Adam Marsh, it is clear that both had come to despair of any peaceful solution of the contest between the king and the nation which had grown in bitterness all through Henry's reign. And the sympathies of Grosseteste with the cause of national liberty are evident throughout his episcopate, both in his words and deeds. It is said that it was he who converted Simon de Montfort to the popular cause: he was certainly Earl Simon's constant friend and adviser from the time the earl came into collision with the king. And yet, as showing the real character of Grosseteste, he was loyally concerned to prevent any break between the king and the people. On his deathbed, he begged the earl to forget his own personal injuries and to befriend the king in order to lead him into better ways. But Henry's disregard for his oath and his blind obstinacy eventually forced de Montfort to take the field against him. Grosseteste had been dead twelve years when the battle

[2] *English Historical Review*, April, 1896, p. 317 — quoted by Stevenson: *Robert Grosseteste*, p. 275.

of Evesham was fought. It is doubtful whether even he, had he lived, could have averted the eventual crisis. But it is due to him, more than to any other, that in that critical period of English history the Church was recognized as the friend of the people.

In two things, then, Grosseteste deservedly ranks with the greatest churchmen of his own day, and indeed of all time: in the fearless fashion in which he entered into the intellectual life of his own time and brought it into the service of the Catholic Faith; and in his clear conception of the liberty of the Church as founded in her responsibility for the spiritual welfare of the people at large: and for that reason the story of his life is eminently instructive. He was indeed one of the master-builders of the religious life of the thirteenth century: one of those who rescued a new enthusiasm for the Catholic Faith out of the advancing chaos which Innocent III dwelt upon so pathetically in his discourse to the Fathers at the Lateran Council of 1215. As such he deserves no mean place amongst the heroic figures of Christendom.

FR. CUTHBERT, O.S.F.C.

Grosseteste House, Oxford, England.

A SAINT'S FRIEND.

Jehan, Sire de Joinville, and Saint Louis.

"The courtesy of Saints, their gentleness and scorn,
Lights on an earth more fair than shone from Plato's page;
The courtesy of knights, fair calm and sacred rage;
The courtesy of love, sorrow for love's sake borne."
—Lionel Johnson.

"THE COURTESY OF SAINTS."

"THE Sorrow, all sorrows above, is the Parting of Friends," says the sad old Irish song. In the history of friendship there is no more sorrowful parting than that between Louis of France, ninth of his name, Saint and King, and his faithful friend of many years' standing, Jehan, Sire de Joinville, Seneschal of Champagne. The king, engaged in preparations for his last Crusade, had sent for his old friend and brother-in-arms, the loyal comrade of a hundred fights, clearly with the intention of persuading him to accom-

pany him. But Joinville, convinced that his duty lay at home, in the defence of his vassals and his children, refused quite unequivocally. To the pressing arguments of Louis and his own over-lord, King Thibaut of Navarre, he replied with characteristic frankness, that during the last time he had been beyond seas, in the service of God and the King, the sergeants both of the kings of France and of Navarre had harassed and impoverished his people, so that for many a day they would feel the evil effects of it. "And I told them, too," he goes on, "that if I wanted to do the Will of God, I would remain at home to help and protect my people, for if I were to adventure my life in the Pilgrimage of the Cross, while seeing quite clearly it would be for the harm and disadvantage of my people, I would offend God who gave His life to save His people."

Even though he knew, the good Seneschal, how justified he was in the attitude he had taken up, he must have felt it a hard and bitter thing to have to say "no" to his king and friend in the last request the latter was ever to address to him. But once again, as so often before, the dear king found means to show, in a manner as touching as delicate, how his love for his friend was not lessened in any way by the latter's refusal to depart from a position he thought right. Louis was so weak and ill that he could not bear either to ride on horse-back or even to be driven in a carriage, and he had to be carried. He selected Joinville for the precious but mournful privilege. And so it came to pass, that it was in the Seneschal's strong arms, and pillowed against his faithful heart, that the saintly king made his last public progress through his good city of Paris. "So great was his weakness," Joinville writes, "that he suffered me to carry him in my arms from the hôtel of the Count of Auxerre, where I took leave of him, to the Cordeliers." The Seneschal relates the incident to show how utterly unfit the king was to undertake the Crusade, and how much those counsellors were to blame who encouraged him in it. "Great their sin," he cries indignantly, "who counselled that expedition, in the great weakness wherein his body then was." But do we not see in it, rather, a loving and tender gesture, whereby the Saint would indicate that his friend was dear to him above all other men, though he had seemed to fail him in the last service he was ever to require of him?

The king possessed in a special manner the secret of such gestures. Often before, the Seneschal had received proof of that. Our minds go back in particular to a remarkable incident which throws a vivid light on the characters of the Saint and his friend, and the sweet and kindly relations in which they stood to one another. It occurred after the disastrous Egyptian Campaign (1248-1250) when Louis and his barons, defeated and taken prisoners by the Saracens, had regained their liberty by the payment of an immense ransom and the surrender of the city of Damietta, their first conquest. Urgent letters from the queen-mother, Blanche, left regent behind in France, reached Louis before Acre, pointing out how much his own kingdom, rent by internal troubles, exposed to constant attacks by the English, needed his presence, and pressing for his return. The question was submitted to a council of war, and everybody who was anybody, including the king's brothers and the Papal Legate, counselled the abandonment of the Crusade, and the immediate return to France. They were all very tired of the expedition, very thoroughly convinced of its futility. Joinville was as heart-sick of it as any of them—as homesick, too, for his "biau chastel", and for his young wife and their two babies. But he knew that if the king left Syria at that juncture, the common soldiers, who were still in the hands of the enemy, would never be ransomed. And so, when his turn came to declare his opinion in the council, he maintained that the king's honor and the welfare of the prisoners demanded their remaining in the East. There was a great outcry against Joinville and the two kinghts who supported his opinion. But worse even than the anger of the Legate, and the insults of the Chevalier de Beaumont and his party, was the feeling that the king was displeased with him. As they sat at supper that night, Joinville in his usual place beside the Saint, the latter, contrary to his ordinary custom, addressed no word to him. After Grace, the Seneschal went over to a grated window near the alcove that held the king's couch. His head pensively laid against the bars, his arms passed through them, the Seneschal stood there, looking out into the exquisite Eastern night, sunk in the most melancholy reflections. He was thinking that if the others returned to France at once, as seemed likely, in view of the trend

of opinion displayed at the council, he would take service with his kinsman, the Prince of Antioch, and remain in the Holy Land, until another Crusade should be set on foot, for the delivery of the prisoners. Then suddenly he heard a light step behind him, and felt a head laid on his shoulder, and two hands laid playfully on his head. It was, he thought, that tiresome Philip of Nemours, who had already exasperated him by his behavior toward him at the council of war. He turned round, in petulant protest, to shake off the hands, and as he did so, he caught sight of a great emerald blazing on one of them—and knew them for the king's: "He said to me, 'Keep still for a moment, for I want to put you a question, viz. how it comes to pass that you, who are a young man, have given me the advice to remain here, while all the other wise and important men have given me the advice to return to France.'" Once more the Seneschal set forth his reasons; and Louis signified to him that he found them good and would remain where his honor and his duty to the "menu-peuple" bound him.

It is the privilege of one who has had a saint for a friend on earth, to recognize that the friendship loses none of its characteristics when the saint has passed to Heaven. Even when he had left this world, St. Louis would prove to Joinville that his love for him had lost nothing of its tender and gracious humanity. We must believe that even amid the joys of Paradise he could feel for his friend to whom the manner and circumstances of their final parting had given matter for life-long sorrow and remorse. It grieved him that the Seneschal should have to carry in his heart until his death, as his last memory of himself, the image of a dying man to whom he had refused his last request. Another image must replace that mournful memory. On another note than that of sorrow unalloyed must end the tale, so gallant and joyous, of their friendship, their brotherhood. One night as the Seneschal lay dreaming, it seemed to him that he saw the king before the chapel in the Castle of Joinville. "And he was, so it seemed to me, in marvellous good humor and well content; and I too was well content to see him in my Castle, and I said to him, 'Sire, when you leave this place, I will give you entertainment in another castle of mine, in one of my villages called Chevillon.'

And he answered me, smiling 'Sire de Joinville, by my troth, I have no desire to depart from this place so soon'."

Is it not the same Louis who stole away from the light and laughter of his court to the lonely Seneschal grieving by the dark window, to bring him comfort, who steals away on the same errand from the light of Heaven itself? Smiling and joyous and "marvellous well-content," not eager to leave too soon the places on earth where his old friend tarried—this is the image of himself that the king would fain leave to his friend. And this is the image that pervades that friend's wonderful book, Joinville's *Histoire de Saint Louis.*

One can study that book under many aspects: as a *chef d'œuvre* of medieval French literature; as an important monument of medieval history, biography and hagiology; as an authentic expression of the "Ages of Faith", the Christian and chivalric Middle Ages; as an enlightening, contemporary commentary, written from the inside, on the great world movement, the Crusades; as an intimate portrait of a Saint; as an intimate revelation of "a verrie parfit gentil knight". All these things the book is. But there are many of us who, perhaps, will find that it makes its strongest appeal—as a study in friendship.

"The Courtesy of Knights".

The friendship of which the book is a living record goes back to a date in the year 1241, when Louis, accompanied by the queen-mother, held a Court Plenary at Saumur. To that function Joinville, then a lad of seventeen, rode in the train of his liege-lord, Thibaut of Navarre; and it was his privilege, in the discharge of his hereditary office, to be present at the great feast which followed, and serve his lord at the royal table. There for the first time he was brought into close contact with Louis, and so vivid an impression did the young king make on him, that seventy years later, as he was composing his book, he could remember the very garments the saint wore: his tunic of blue satin, his surcoat and mantle of crimson satin lined with ermine, the cotton cap he wore on his head "which right ill became him, as he was then a young man". The king, for his part, was much attracted by the courtly youth, who bore in his graceful person and polished

manners the imprint of the education he had received at the cultured court of Navarre.

It was, however, some years later, that the seeds of sympathetic affection then sown between the king and the young Seneschal, ripened into flower. In 1248 Louis took the Cross, in fulfillment of a vow he had made, during the crisis of a grave illness four years previously; and amidst the knights who prepared to accompany him to the Holy Land was Jehan, Sire de Joinville.

That is not to be wondered at; for the Seneschal came of a veritable crusading stock. The blood of the great Godfrey of Bouillon, himself, ran in his veins; and amidst his immediate forbears there were men who had spent their blood and treasures, and the best years of their life in the Pilgrimage of the Cross. His grandfather Godfrey de Joinville, a hero of the third Crusade, had died before the walls of Acre; his uncle, Godfrey, surnamed Trouillard, who had distinguished himself so greatly in the same Crusade that Cœur de Lion gave him leave to quarter the royal arms of England on his shield, met his death on the same sacred soil; his father, Simon, had taken part in the third, fourth and fifth crusades, and side by side with his kinsman, Jean de Brienne, King of Jerusalem, had covered himself with glory at the capture of Damietta.

So the inevitable happened; and when King Louis sounded the trumpet call to rally the knights of Christendom for the sixth Crusade, among the first to rally to the standard of the Cross was Joinville.

He was a young man of twenty-four then, happily married to a charming wife, Alaïs de Grandpré, and in full enjoyment of the fine inheritance of castles and lands to which he had succeeded on the death of his father. But hereditary instinct honor, devotion, all urged him toward the East.

There is no medieval document which so fully initiates one into the secrets of that crusading impulse, which, during long years, drove wave after wave of Christian armies to the rescue of the Holy Places, as does Joinville's *Histoire de Saint Louis*. As we read it we seem to experience in our own persons all the emotions and sensations of the departure. We assist at the Easter celebrations at the Castle of Joinville, where the Sene-

schal's little son, Jehan was born on Easter Eve. "I had summoned there my men and vassals and all during the week we were engaged in feasting and dancing. My brother and other nobles who were there gave each a banquet, one after the other, on the Monday, Tuesday, Wednesday and Thursday of Easter week". On the Friday Joinville announced his approaching departure, and signified his readiness to pay any debts he owed, and to indemnify his people for any wrong he might have done them; for the chances were that he might never return to his dear country: "passing fool-hardy is he who adventures himself into such peril, with the goods of others in his possession or mortal sin on his soul!" To satisfy his obligations, and to equip the company he had raised for the expedition, the Seneschal was constrained to mortgage nearly everything he had in the world.

After his return from Paris, whither the king had summoned the crusading nobles, Joinville took the "scrip and staff", according to ritual, from the saintly Abbot of Cheminon, and then barefooted and in penitential attire, he went on pilgrimage to all the shrines in his neighborhood. The route between two of them took him past his own home, and he tells us with simple pathos: "I did not dare to turn my eyes toward Joinville, for fear my heart would melt for my 'biau chastel', which I was leaving, and my two children." But why no word of poor Dame Alaïs?

It had been arranged that Joinville and his cousin, the Count de Sarrebruck, should hire a ship between them. Each of them had nine knights in his pay, of whom two were knights bannerets. As each knight banneret in the feudal system had fifty men-at-arms under his command, and each knight, thirty, and each man-at-arms two mounted men, it will be seen that the united forces of the two cousins, including the valets, amounted to fourteen or fifteen hundred men. Their horses, if Du Cange's calculations are accepted, totalled 1320. How this number of men and horses could be accommodated on one of the comparatively small ships of the period, is a question to which we do not find a ready answer.

It was at Marseilles in August, 1248, that the cousins took ship. Joinville gives curious details of the embarkation. After the horses were safely on board, and the captain had

given the word, " Ready ", the priests and clerks came together on the bridge and began to intone the " Veni Creator ". And the skipper gave to the sailors the order to set sail: " and in a little time the wind struck the sails, and we were borne away from the sight of land so that we saw nought but sky and sea; and every day the wind bore us further away from the land of our birth ".

Poor Joinville, who is never concerned to make himself out a more heroic figure than he was, lets us know that he was very seasick; and doubtless he was a happy man when on the third Saturday of their voyage, they landed at Cyprus. There they found the king, and queen, and many of the barons. It was decided to winter in Cyprus, in order to await there the Crusaders who had not yet arrived.

During the six months they passed in this historic island Joinville was brought into close intimacy with the king, and there the sympathy which had united them at first, ripened into a rare and beautiful friendship. He must have been a very charming companion, our Seneschal, with his unfailing courtesy, his frank good-humor, his conversational gifts, his quick eye for the unusual and the amusing; and it is certain that the winter passed all the quicker for Louis and Marguerite, when the Seneschal's " subtle sense " was available to speed its lagging hours.

At Pentecost of 1249 the crusading fleet set sail for Egypt. We owe to Joinville a marvellous " seascape " of the departure from Limisso—the blue sea, as far as the eye could reach, covered with white-sailed ships. On the Thursday in Pentecost week they sighted Damietta.

Of the campaign which followed you will read the details in any history of the Crusades: the capture of Damietta, the ill-advised delay in that city; with the consequent demoralization of the crusading army; the advance on Cairo, the disastrous battle of Mansourah, where an initial victory was changed into a rout by the temerity of the king's brother, the Count of Artois; the horrors of the retreat to Damietta, and at last, on 6 April, 1250, the surrender of the king and his principal nobles, including Joinville. Louis was carried back in chains to Mansourah, and the greater part of his troops were massacred in cold blood. After some negotiations the

king secured his liberty, on the payment of an immense ransom —one million golden bezants—and the restitution of Damietta; and a truce of ten years was concluded between the French and the Musselman princes of Egypt and Syria. After his release Louis left Egypt and sailed for the Holy Land; and for the next four years he devoted himself to improving the condition of the Christians in that area, fortifying the maritime cities — Acre, Cæsarea, Jaffa, and Sidon, and cultivating friendly relations with the neighboring native princes.

All these things, as I have said, we may read in any account of the Crusades. But we must go to Joinville for the true inwardness of them. It is impossible to realize all the Crusaders suffered if we have not read the Seneschal's description of the state of affairs after the battle of Mansourah. The river was choked with rotting corpses, and under the blazing sun the stench that emanated from them, the plague of flies produced by them, can only be described by the one word, horrible. The army fed all during the Lent on putrid fish, and ignorant of all sanitary principles, developed dysentery and scurvy; and the tortures that resulted, and from which neither king nor noble escaped, can hardly be retailed to delicate modern ears. To crown all, the enemy proceeded to blockade them, and to the ravages of epidemic sickness were added the horrors of famine.

Joinville himself, who had borne a hero's part in the battle of Mansourah and was carried from it covered with wounds, was attacked by scurvy and fever. "And because of the said maladies I took to my bed in mid-Lent; whence it happened that my chaplain sang Mass by my bedside in my tent; and he had the same sickness as I. Now it came to pass that at the Consecration he fainted. When I saw that he was about to fall, I jumped from my bed, bare-footed, as I was and in my shirt, and I took him in my arms, and told him to take his time and complete the Consecration at his leisure. He came to himself again, and finished his Mass—*and never more said Mass again.*"

Every night the camp resounded with the groans and shrieks of the sufferers from scurvy, from whose gums the barber-surgeons were obliged to cut away the dead flesh. The king himself was so ill that he fainted several times every evening.

It was in this condition that the army began the retreat. And we experience a positive relief when we read the inevitable end of the dreadful episode—the surrender of the Crusaders to the Sultan's army—and that though the surrender was accompanied by incidents of atrocious barbarity.

Brought face to face with this stark and shocking reality, the Crusades lose for us that poetic glamor with which romance writers have invested them. But as the truth is often not only stranger but nobler than fiction, something better takes its place. These scenes of sordid and dreadful suffering are lit up with flashes of pure heroism that glorify them as with pentecostal flames. Here we see Sir Gauchier d'Autreche, mounted on his great war steed, ride forth from his tent armed cap-a-pie, helmet on head, shield on neck, to charge single-handed the whole army of the enemy, while his people raise his war-cry " Chatillon, Chatillon ". There is chivalry in all its picturesque pride and glory. In its fear of shame or reproach no better representative of it can be found than Sir Erard de Siveray. During the height of the battle of Mansourah a little band of knights, including Joinville, found themselves cut off from their comrades, and closely besieged by an immense force of the enemy, in a ruined house where they had sought cover. There fighting valiantly every one of the little company received terrible wounds. " Monseigneur Erard de Siveray received a sword thrust in the face so that his nose was severed and hung down over his mouth. Then I remembered Monseigneur St. James, ' Fair St. James,' whom I invoke, help us and save in this dire need. With that Monseigneur Erard de Siveray said to me: ' Sir, if you think that neither I myself nor my heirs would incur reproach thereby, I would go and seek aid from the Count of Anjou whom I see there amidst those fields.' And I said to him: ' Messire Erard, it seems to me that you would gain great honor if you would go and seek aid to save our lives, for truly your own is in great danger.' And I spoke truly, for he died of that wound. He asked counsel of all the other kinghts and all advised him as I had advised him."

Yet another aspect of the same chivalry is displayed in the Seneschal's account of the defence of a little bridge which he and his cousin, the Count of Soissons, held for hours to cover

the king's retreat. Assailed by the terrible and mysterious "Greek Fire", and by unceasing showers of arrows, they still held the position. "And the good Count of Soissons, in this tight corner in which we found ourselves, kept jesting with me and saying, 'Seneschal, let that rabble shriek its fill; for by God's head (that was his favorite oath), we will talk of this day yet in the bowers of gentle ladies'."

They knew how to jest, these knights of old into whose company we find ourselves admitted in the company of the Seneschal. Under those suits of armor, those helmets and visors, which give them so unhuman a look, transform them into figures so awe-inspiring, we find, to our great surprise, merry-eyed young men, not so very different from our own light-hearted "soldier boys". They were, one learns incidentally, much addicted to practical jokes. Joinville relates that while the crusading army was at Sidon, the king, who knew his friendship for the Count of Eu, assigned him a billet near the latter. "I will tell you some of the tricks the Count played on us. I had built a house there for my knights and myself to have our meals in, and for the sake of the light the table was set up near the door. Now the door was beside the count's billet, and he, very fond of a lark, made a little sling, and as soon as he would see us seated at table he would take aim with the sling so as to break all the crockery and glasses on the table. I had a good stock of hens and capons, and somebody had given him a young bear, which he let loose among my fowl. It had killed a round dozen of them before we noticed anything; the woman who looked after my fowl beat it away with her distaff."

The Seneschal's reminiscences of his "wangling batman" might have been brought home by some officer of our own acquaintance from a recent battle front. Joinville records that after the formal entry of the king into Acre, as he sat in a window seat, all alone except for a little page, very weak and ill, and dejected no doubt—he had reason for dejection at least, for he had lost all he had in prison—there came up to him "a valet in a red tunic with two yellow stripes. He saluted me and asked me did I know him; I said no. He told me that he belonged to Oiselay where my uncle had a castle. I asked him in whose service he was; and he said he had no employer,

and that he would engage with me if I wished." Joinville consented readily, and the valet, whose name turned out to be William, at once proceeded to secure some clean clothes for him, and help to make him presentable. During dinner, to which the Seneschal was invited by the king, William waited on him and got food for the little page. After dinner he informed his master that he had secured lodgings for him near the baths, and the Seneschal was able to have a much-needed hot bath. A little later poor Joinville fell very ill and was carefully nursed by William. On his recovery he asked the latter for his account. "I found he had 'done me' in about ten *livres tournois*. When I asked him for them he told me that he would let me have them as soon as he could. I got rid of him, but I told him that I would forgive him what he owed me, for he had deserved that. When the Burgundian knights returned from prison (for he had come to the East in their company), they told me that he was the most obliging thief that ever lived, for if a knight was short of a knife or strap or gloves or spurs he would steal them from somebody else, and give them to him!"

The crusading knights were fond of good stories; and Joinville, with his keen sense of humor, had a rich collection of them and told them very well. As he wrote, or rather dictated, exactly as he used to talk, we too can enjoy his conversation and his "chestnuts." They have a particular flavor, as he introduces them into his most solemn relations. Thus in his account of the accident to the king's ship, in the return voyage from the Holy Land, he relates that, as all on board were waiting for their last moment, one of his knights, who "loved him passing well," seeing him standing on deck with nothing on him but his tunic, brought him his fur-lined surcoat, and threw it over his shoulders. "And I said to him, 'What do I want with a surcoat when we are all going to be drowned?' And he replied, 'By my soul, Sir, I would rather we were all drowned than see you catch your death of cold without your surcoat'."

The charming and high-souled Marguerite, Louis's queen, who bore so bravely, during the six years the Crusade lasted, all its dangers and sufferings, had among her other attractive qualities no slight sense of humor. Joinville relates that on his return from a pilgrimage to Tortosa, he brought not only

some precious relics, but some very valuable cachemires. True "Squire of Dames" as he was, he decided to make a present of some of these cachemires to the queen. So, wrapping them up in a white cloth, he sent one of his knights with them to the queen's tent. "When the queen saw him enter, she knelt down before him, the knight knelt down in his turn, and the queen said, 'Arise Sir Knight, it is not fitting that you should kneel down since you are carrying relics. The knight said: 'Madame, these are not relics, but some pieces of cachemire my Lord has sent you'. When the queen and her ladies heard that they all took a fit of laughing and the queen said, 'Bother your Lord for having made me kneel down to his old cachemires—and tell him I said so'."

"THE COURTESY OF LOVE."

So lit up by deeds of splendid chivalry, sweetened by courtesy, redeemed by gay good-humor, the tale of suffering and disaster, which is the record of the sixth Crusade, takes on a glory all its own.

But what lends it its brightest splendor, is the heroic figure of Saint Louis himself. Joinville paints one superb picture of him riding into the battle. "As I was fighting on foot with my knights, wounded as I have already related, the king arrived with his battalion, with a great flourish of trumpets and timbrels, and a mighty shouting of battle-cries. He stopped for a moment on the top of a hill. Never did I see so splendid and knightly a form, for he towered head and shoulders over those around him and a golden helmet glittered on his head, and a sword of German steel flashed in his hand."

The Seneschal's style, usually so familiar and conversational, acquires an epic note, as he relates the "granz chevaleries" and the great feats of arms of his king and Saint. And our hearts throb in tune with that note as we read of St. Louis leaping from his vessel into the sea, dressed in full armor, with shield on neck and lance in hand, to be the first of his warriors to set foot on the soil he had come to conquer for Christ; or St. Louis, sick even unto death, yet insisting on sharing all the sufferings of his soldiers, all their dangers by land and sea; or St. Louis in captivity winning the admiration of his enemies by his serene courage in misfortune, his stainless

probity; or St. Louis, sober in food, simple in dress and manners, training his courtiers in Christian perfection—St. Louis, in a word, the immortal prototype of the Knight of Christ.

It is no stained-glass figure of a saint, no pre-Raphaelite panel of a knightly figure in armor, that Joinville has left us in his portrait of "Noster roy, Saint Looys", but a very human man with certain faults amid his heroic virtues to make him all the dearer to us. He had a rather bad temper, for example, as would appear from the following. "Whilst the king was fortifying Cæsarea I went one day into his tent to see him. As soon as I appeared he left the Legate with whom he was talking, and drew me aside. 'You know,' he said, 'that your engagement with me only lasts until Easter; now I want to know what I am to give you to keep you with me until Easter twelvemonth.' And I said that I would not take any money from him but would make another bargain with him. 'For the reason, said I, that you lose your temper when anyone asks anything from you, I want you to make an agreement with me that during the whole of this year you will not lose your temper with me if I ask you for anything.' When he heard that, he burst out laughing and he agreed to retain me on these terms. Then he took me by the hand and led me up to the Legate and other members of the Council, and told them of the bargain he had made; and they all made very merry over it."

A short time after, a knight was dismissed from the camp, for some misconduct, and his splendid war-horse forfeited. Joinville went to the king, and asked the horse for a poor knight in whom he was interested. The horse was worth a lot of money and the king was indignant at Joinville's cool request. "I said to him, 'Aren't you breaking our agreement, getting angry like this at my request?' And he laughed and said: 'Go on and tell me what you want and I will not get angry.' "Nevertheless," adds Joinville, a little maliciously, "I did not get the horse for the poor knight." Which incident shows that the King could say "No" very firmly when he thought fit.

In 1253, news of the death of his mother, Queen Blanche, having reached Louis, he determined with the unanimous advice of all his counsellors to return to France. Joinville, who had been constantly in the king's company, especially during

their time in Syria, and had been repeatedly chosen as escort for the queen, was invited by the royal pair to take passage on their ship. After a perilous voyage of four months the king and his party landed at Hyères, 17 July, 1254. At Beaucaire the Seneschal parted from his royal master, and returned after his long absence to the waiting Dame Alaïs and their two children at Joinville.

Three months later he went to see the king at Soissons, and was received with such a welcome that all who witnessed it "marvelled much thereat"—and not a few of them were a little jealous.

During the sixteen years of peace that followed, the Seneschal often left his "biau chastel" to visit the king, in his various residences. It is to his reminiscences of these visits that we owe our most authentic knowledge of both St. Louis and Joinville himself, and taste, in some degree, the pleasures of personal intimacy with a saint. We feel we know this saint, have seen him with our own eyes, this Louis whom Joinville has pictured for us so vivdly dispensing justice to his people under the oaktree of Vincennes:—

"Many a time it came to pass in summer that after his Mass he would go to the Wood of Vincennes, and sit beside an oaktree, and make us sit around him; and all those who had any business with him were at liberty to come and talk to him without being bothered by the ushers or any other officials. And then he would ask them with his own lips, 'Is there anyone here who has a suit to plead?' and those who had suits stood up. And then he would say: 'Silence now, and the cases will be dispatched one after the other.' And when he would see anything to amend in the words of those who spoke either for himself or others, he would amend it with his own lips. I saw him often in summer, to hear the suits of his subjects, coming to the Garden of Paris, dressed in a tunic of camelot, with a sleeveless surcoat of coarse woollen stuff, a mantle of black taffetas fastened around his neck, and a hat of white peacocks' feathers on his head. And he had carpets spread for us to sit around him; and all those who had any business to lay before him stood all around, and he had their cases dealt with as I have already described."

It is our precious privilege, thanks to Joinville, to spend many a festival with the king and his intimates at Corbeil, and assist at the discussions, both amusing and edifying, in which he took his delight. He loved to start an argument between the Seneschal and Master Robert de Sorbonne (the founder of the famous College which bears his name) and took a malicious joy in helping out Master Robert, though he would admit to Joinville the next day in private that he really agreed with him. "The saintly king was at Corbeil one Pentecost, and there were eighty knights. After dinner he went down to the lawn below the chapel, and he was conversing near the gate with the Count of Brittany. Master Robert came looking for me and taking hold of the end of my mantle led me up to the king, and all the other knights came after us. Then I asked Master Robert what he wanted with me. And he said to me, 'If the King sat down in this meadow, and if you went and seated yourself on a higher bench, I ask you would you not be to blame.' I said, 'Yes'. Then he said to me: 'You are doing something that deserves blame since you are dressed more nobly than the king; for you are wearing ermine and green, which the king does not do.' I said to him: 'Begging your pardon, I am doing nothing blameworthy in dressing myself in ermine and green, for those are the garments my parents left me. On the other hand you are doing something that deserves blame, for you, the son of a peasant father and mother, have abandoned the dress of your parents, and are dressed in richer camelot than the king. And then I took in my hand the hem of his surcoat, and that of the king and said: See, am I not saying the truth.' And the king began to stand up for Master Robert as well as he could. After a little the King called Monseigneur Philip his son and King Thibaut (his son-in-law) and sat down at the door of the oratory, and he laid his hand on the ground and said, 'Sit down here close beside me, so that no one will overhear us,' and they said: 'Sire, we would not dare to seat ourselves so close to you.' And he said to me: 'Seneschal, sit down here.' Thus did I, and so close that my garments touched his. And he made them sit down after me, and said to them: 'You have done wrong, you who are my sons, in not doing at once what I ordered you; and take care that it does not happen again.' And then he

said to me that he had summoned us to confess to me that he had wrongfully defended Master Robert against me. But said he, 'I saw him so much out of countenance that he needed my help. Nevertheless, do not hold by what I may have said to defend Master Robert; for, as the Seneschal said, you ought to dress yourself well and becomingly, so that your wives will love you the more, and your people hold you in greater respect'."

The intimate conversations between Joinville and the king are perhaps the most delightful part of this delightful book. Beneath their charming *bonhomie* there is a serious intention, for Louis, whose thirst for moral perfection was perhaps the most dominant feature of his nature, would fain have his friend to keep him company in climbing the heights.

"He called me one day and said to me, 'I scarcely dare to speak to you, subtle of mind as you are, of things that pertain to God; and I have called these two monks here because I want to ask you a question.' This was the question: 'Seneschal', said he, 'what is God'? And I said to him, 'Sire, so good a thing that better there cannot be'. 'Verily', said he, 'you have well answered, for the answer you have made is written in the book, which I hold here in my hand'.

"'And I ask you,' said he, 'which you would prefer, to be a leper, or to have committed a mortal sin.' And I who never lied to him, I answered that I would rather have committed thirty mortal sins than be a leper. When the monks had gone away the next day, he called me aside, and made me sit down at his feet and said to me: 'How could you say what you said yesterday?' And I said to him that I said it again to-day. And he said to me, 'You speak as a thoughtless person and a foolish, for you ought to know that there is no leprosy so ugly as to be in mortal sin, for the soul in mortal sin is like the devil, that is why there is no leprosy so hideous.'

"'And it is true that when a man dies he is cured of leprosy of the body, but when the man, who has committed a mortal sin, dies, it cannot be known for certain that he has repented, so that God has pardoned him. For this reason he ought to have great fear that this leprosy will endure as long as God is in Heaven. Therefore I pray you, as earnestly as I can, to set your heart on this, for the love of God and me, that you

would rather have any ill befall your body, even leprosy itself, than have mortal sin on your soul.' "

" He asked me if I washed the feet of the poor on Holy Thursday: ' Sire,' said I, ' what a horrible idea; the feet of those wretched creatures I will never wash.' ' Of a verity ', said he, ' you speak ill, for you ought not to disdain to do what God did for our instruction. I pray you then, for the love of God, in the first place, and then for the love of me, that you practise the charity of washing them.' "

The wars of the Cross are over, and now amid the " White Horsemen who ride on white horses ", in the company of Christ, their Captain, King and Seneschal—

> They for their Lord and their Lover, who sacrificed
> All save the sweetness of treading where He first trod—

have been long enrolled. Though they ride beneath a fairer dawn than those they so often watched kindling the towers of Acre, in their morning canters in Palestine, long ago; and though they take their ease in a lovelier lawn than that which shone so fresh and green, below the Chapel of Corbeil, under the sun of Pentecost, be sure that one thing has not changed for them—their old love for each other. Be sure that now as then—now " where the rivers of Paradise flash and flow ", as in the olden days by the waters of Nile or Jordan, or Seine —they ride together.

H. CONCANNON.

Lios na Mara, Galway, Ireland.

CLASSICS AND THE CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION.

THE influence of the Bible in the history of education will hardly be questioned. Just what the merits of that influence have been in the past, what the thought, the facts, the philosophy, the religion, the literature of the Bible have contributed, at different times, to intellectual and moral culture, to the sum and steadiness of human learning; and how the learning of the Bible compares with the learning of the heathen classics are points that must be studied in detail. We have no thought of deciding them here. But the main fact of influence remains: the civilization of modern Europe during

more than a thousand years, the laws of its social and civil life, education and art were built on the Bible, on the meaning and the divine plan of its history. The fact stands out over the horizon of the Christian centuries—the training of new nations in civilized life centered in the meaning of the Bible. The prevision and hope of the Old Testament, the fact of the Incarnation in the New, the fourfold Gospel, the human interest of Mother, Child, Man, God, Bethlehem, Calvary, the plan to "teach all nations" are factors in the mental training, the education of our fathers, quite as visibly and as surely as the legends and myths, the philosophy and the "learning" of pre-Christian classics.

There is no thought here of making little of the old classics, or of setting a low value on pre-Christian education and schools. All that we know about them is little enough—less perhaps than we are told by modern bookmakers. But there is a current tradition about the history of education, which has become so completely one-sided in recent years that we are forced, in self-respect and human fairness to the Church, to study facts as they are found in the environment of history, facts as they are recorded in the literature of Christian teachers and thinkers during the early and middle ages—a material part of the history of education quite as distinctly, I believe, as the best that we know of the pre-Christian schools.

In a former study we pointed out some misstatements and errors of fact in this school tradition. It may be well to recall these points very briefly here.

First, it was shown that it is untrue that Augustine "had written a great treatise on dialectics" [1] before his conversion; or as another text has it, that he "had partially completed an encyclopedic treatise on the liberal arts".[2] These educational works are distinctly described by Augustine in the *General Review—Retractiones*. There are counted twenty-seven books [3] designed for school use, planned and completed during the first three years of his life as a Christian layman, in retreat

[1] *A History of Education before the Middle Ages* by Frank Pierpont Graves, Ph.D., Macmillan, 1915, p. 288.

[2] *A Brief Course in the History of Education* by Paul Monroe, Ph.D., Macmillan, 1916, p. 107.

[3] For List of Augustine's school books see ECCL. REV., March, 1922, pp. 237 *et seq.*

at Milan, in Rome on the way back to Africa, probably during the winter of 387-388, and finally in the school of Christian thought and ascetic life established on what had been the estate of Augustine's father near Tagaste.[4]

It was noted also that Saint Jerome's "dream" and influences built on the authority of a textbook will not make history or education. The fact that Jerome repudiates the charge of broken promises made in a dream, and laughs at the thought of obligations assumed in his sleep, belongs to the "dream" story. The "dream" episode is incomplete without it. It is uncritical and unfair to Jerome, it is hardly just to Christian intelligence to give the student one side of the story, to suppress the other. The facts in detail, which are brought out in Jerome's controversy with Ruffinus, surely belong to the history of education if the "dream" does. There it is shown that Jerome was teaching the Latin Classics in his monastic retreat at Bethlehem, and that his associates in the Bible School were employed in copying the works of Cicero for the book market of the East. We shall have occasion to refer to these facts in particular below.

Again, it was shown that the statement that "Tertullian denies that a Christian may be a teacher of the ancient learning"[5] is untrue. So far as I know, such a statement is nowhere found in the genuine works of Tertullian. The problem arising from the observance of anniversaries, games and school celebrations in honor of the old heroes of immorality is taken up by Tertullian in *De Idololatria, cap. x.* But there is no decision that would exclude a Christian from the profession of teaching in the schools of the state.

The "retrograde movement", which this tradition discovers, and keeps moving, it would seem, is the impression, or the sum of impressions which the pupil is invited to make his own on the authority of the textbook. But impressions do not make history. Usually they obstruct the view of facts, the survey that shows us history. They spoil education.

[4] Placuit ei, percepta gratia, cum aliis civibus et amicis suis Deo pariter servientibus ad Africam et propriam domum agrosque remeare. Ad quos veniens, et in quibus constitutus, ferme triennio . . . cum iis qui eidem adhaerebant, Deo vivebat . . . et praesentes et absentes sermonibus ac libris docebat. (Possidius, *Vita Augustini,* cap. III.)

[5] Monroe, *op. cit.,* p. 107.

Yet the tradition goes on, it repeats itself and achieves success—the shame of school work, an insult to Christian intelligence and common sense.

One of the test questions—"Questions for discussion" in a recent text-book will show us, or may help us to see, at any rate where this educational tradition stands, what it holds on the subject of Christian thought and heathen "learning"—the relative value of the two for purposes of school training and education. The "Question" reads:

"Show how the Christian attitude toward pagan learning tended to stop schools, and destroy accumulated learning".[6]

The "Question", it would seem, has been settled, so far, at any rate, as the textbook and the students who follow it are concerned. The case against Christianity, it appears, has been proved. It has shown, we presume, either by the evidence of facts, or from some invisible grounds of reason and judgment, that the "attitude" of Christianity "tended to stop schools and destroy accumulated learning". All that is needed now is the student's logic and energy on the part of the pupil to build up the academic thesis, to stage the "Question for discussion".

We take it for granted that the "Christianity" of the "Question" means men in the concrete, who stood for Christian intelligence of the time—men of flesh and blood and thought and feeling and common sense—Ambrose, Jerome, Augustine, Tertullian, Lactantius, Arnobius, Cyprian, Gregory the Great. Are we to presume that these are the men who were fostering "the retrograde movement" in education, the movement which "tended to stop schools and destroy accumulated learning"?

I shall ask the reader here to note a few points in the text which precede the "Question for discussion". These points are meant evidently to furnish the information that is to fit the student for his work as a College man, or the product of University training.

"The rejection of Pagan learning in the West. . . . Even the Fathers of the Latin Church, the greatest of whom had

[6] *The History of Education*—Educational practice and progress as a phase of the development and spread of Western Civilization — by Ellwood P. Cubberley, Professor of Education in Leland Stanford Junior University; Houghton Mifflin, 1922, p. 105.

been teachers of oratory and rhetoric in the Roman schools before their conversion, gradually came to reject the pagan learning as undesirable for Christians. . . . Saint Augustine, in the *Confessions*, hopes that God may forgive him for having enjoyed Vergil. Jerome's dream was known and quoted throughout the Middle Ages. Tertullian, in his *Prescriptions Against Heresies*, exclaims:

'What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between Heretics and Christians? . . . Away with all attempts to produce a mottled Christianity of Stoic, Platonic and dialectic composition.'

"Gregory the Great, Pope of the Church from 590 to 604, and who had been well educated as a youth in the surviving Roman-type schools, turned bitterly against the whole pagan learning. 'I am strongly of the opinion,' he says, 'that it is an indignity that the words of the oracles of Heaven should be restrained by the rules of Donatus' (Grammar). In a letter to the Bishop of Vienne, he berates him for giving instruction in grammar, concluding with—'The praise of Christ cannot lie in one mouth with the praise of Jupiter. Consider yourself what a crime it is for bishops to recite what would be improper for religiously minded laymen".[6a]

These are points of fact, or the author's statement of facts, from which the student presumably is to get his estimate of the mentality of Christian thinkers from the third century to the end of the sixth—thinkers whom some of us still hold as the greatest constructive educators in the history of human learning. It will be noted that there is not one complete citation of a source in the two half pages of text, where we would expect it to be shown that the "attitude of the Fathers of the Latin Church to pagan learning tended to stop schools and destroy accumulated learning".[7] At the end of the chapter is a reading list of "Supplementary References", but

[6a] *The History of Education*—Educational practice and progress as a phase of the development and spread of Western Civilization — by Ellwood P. Cubberley, Professor of Education in Leland Stanford Junior University; Houghton Mifflin, 1922, p. 105.

[7] Cubberley, *op. cit.*, pages 94-95.

the list is limited to recent writers.[8] No sources of original information are given, no helps to enable the student or the reader to verify quotations, to get their full meaning from contexts, to find evidence of sources that will prove facts stated. It is the way of tradition, to move by force of its own authority. But the harm is done when the tradition is accepted, taken up and repeated as the result of finished scholarship and research, the account which education gives, in its latest form, of what Christianity has done for the advance of learning.

The task is unpleasing and most uncongenial, but when preformed judgments, one-sided views and a system of special pleading are built up into a tradition for school use, to take the place of facts in history and education, something must be done. When Christian thinkers, whose names stand for the culture and mentality of more than a thousand years of civilized Catholic life in Europe, are set up as gargoyles, and made to gibber for students in the " History of Education ", it is time, I believe, to take note, to mark what is being done in the name of education, and how it is done.

It is stated that " the Fathers of the Latin Church, the greatest of whom had been teachers of oratory and rhetoric in the Roman schools before their conversion, gradually came to reject pagan learning ". But where are the facts that prove this? Is the student to infer on the word of the text-book that these convert teachers, when they accepted the fourfold Gospel, the teaching of Christ, forfeited their right to the use of reason and common sense? Or are we to understand that the literature of the Bible, its thought, philosophy, poetry, history were a source of reaction to blight the hopes of education, to " close schools," to set back the clock of pre-Christian " learning "?

"Augustine ", it is said in his *Confessions*, " hopes that God may forgive him for having enjoyed Vergil ". As usual, there is no citation to tell just where in the *Confessions* this is to be found. The student, of course, if he thinks beyond the authority of the tradition, may search through the thirteen books of the *Confessions* to find some allusion to Vergil and

[8] The writers given in this list are: Dill, Fisher, Hatch, Hodgson, Ketzmann, MacCabe (the apostate Friar), Monroe, Swift, Taylor, Wishart. Some of these, as Dill and Taylor, have good points of information. MacCabe is worse than worthless.

Augustine's love for the thought and the literary beauty of the grand old epic. But usually the student takes the word of the textbook. He leaves the burden of proving it, right or wrong, to others.

In the first book of the *Confessions* (chapters 13 to 17) Augustine is recalling some of his experiences as a boy in the grammar school, at Tagaste. He refers to his love for the thought and the language of Vergil. He tells how as a boy he used to weep over the story of the love, the disappointments, and the tragic death of Dido, unmindful of his own habits of thought, perils of the soul, which brought him later to moral and intellectual ruin, the undoing of reason in Manicheeism.—" Plorare Didonem mortuam, quia se occidit ob amorem, cum interea meipsum in his a te morientem, Deus, vita mea, siccis oculis ferrem miserrimus. Quid enim miserius misero non miserante seipsum, et flente Didonis mortem, quae fiebat amando Aeneam, non flente autem mortem suam, quae fiebat non amando te, Deus, lumen cordis mei?" [9] Surely, if this is the passage to which the textbook refers, there is no blame here for Vergil or his master work, no thought of throwing discredit on pre-Christian literature and "learning". The words reveal a heart of sympathy and human feeling in the school boy, in the Bishop and Christian teacher. They are a lasting testimony to Christian appreciation and to the power of the old heathen poet's tragic art.

The facts and the reflections of Augustine in these chapters of the *Confessions* are themselves a study in education and principles of pedagogy, which belong materially to the history of schools and accumulated theories of education. Augustine here describes problems in teaching which our very latest theorists are still trying to solve. He notes the difference in method and efficiency between the way in which we acquire and learn our mother tongue, and the man-made systems by which we are taught, under school discipline, to analyze forms of speech, to take apart the structure of language, to build up anew the symbolism of letters.

" Why was it," he asks, " that I loved not reading Greek, which I was taught when I was a child? Even now that

[9] *Confessionum,* lib. 1, cap. 13.

problem is not clear to me, for I did love the Latin, not indeed the rudiments, which the first masters teach, they who are called *grammatici*. . . . Indeed those earlier branches, where we learn to read and write and use numbers, I used to hold as no less a burden and painful than the Greek". Yet these rudimentals, he reminds us, have an excellence which the completed work cannot supply, the excellence of the foundation, without which the finished art in literature cannot stand. The laying of the foundation must be a labor of patience and perseverance. The prevision of results sustains it. It is rough work, crude and painful but therefore precious because it holds the treasure of future promise, the structure of art in human letters.—" utique meliores quia certiores erant primae illae litterae, quibus fiebat in me, et factum est, et habeo illud, ut et legam si quid scriptum invenio, et scribam ipse si quid volo ".[10]

The student is told that " Jerome's dream was known and quoted throughout the Middle Ages." Perhaps it was. But a student, if he is to know anything beyond the printed lines of the textbook, will have to ask himself, sooner or later: Where was Jerome's dream quoted? What evidence is there for saying or believing that the " dream " was known or followed more than any other fact in Saint Jerome's life? Is it expected that the student will search through two hundred and seventeen volumes of the *Patrologia Latina* in order to verify statements of the textbook? There may be allusions to the " dream " in the literature of the Middle Ages. At present I recall none. It is not one of the texts quoted on this subject in the venerable collection of the *Corpus Juris Canonici—Dist. xxxvii, Pars Prima.*

The whole question of the " dream ", its bearing on the school work of Saint Jerome, seems to have been settled while Jerome was living, when he was faced by the very same charge that is made now in the textbooks of this modern tradition. In a former study we have tried to give expression in English to what was evidently Jerome's feeling of indignation and his genuine sense of humor at the thought of obligations con-

[10] *Confessionum*, lib. 1, cap. 13.

tracted while he was asleep.[11] The text of the "dream" also, or more accurately Jerome's impressions of the "dream" as they were recalled in later years and described in the letter to Eustochium, were given in an earlier study.[12]

Eustochium, it will be remembered, was the daughter of Paula. Both mother and daughter belonged to that circle of Christian women at Rome, who were associated for the study of the Bible, its literature and its languages under the direction of Saint Jerome, 382-385. Later Paula and her daughter followed their teacher to Palestine, where the wealth of Paula and her family enabled Jerome to establish his chosen work—The Bible School of Bethlehem. This now was made a center of education and Christian scholarship for the East and the West. The Letters of Jerome's correspondence prove its influence and its character. During the remaining thirty-five years of Jerome's life, it was the home of the literary culture and the learning treasured now in the nine tomes folio of Jerome's written works. Here was original research, work on manuscripts, and the workshop which produced our first standard handbooks of the Bible—A Dictionary of Hebrew Proper Names—The Topography of the Bible and Place-names of Palestine—Chronology of the Bible with side-lights on profane History—Translations from the Greek and Hebrew-Text studies which in the Commentaries, cover the whole field of contemporary learning, history, philosophy, mythology, science, Christian and heathen—we do not exclude "pagan learning", if it means anything.

Can anyone believe that it is honest scholarship, or fair in education and history to pass over these known facts in Jerome's school life in order to hold up the "dream" as a type, as the scarecrow of Christian education?

I shall try here to translate the charge made by Ruffinus against Saint Jerome—the charge, it will be noted is perjury for breaking his "dream" promise.

"If he (Jerome) denies, I can find witnesses, a great number of brethren, who staying in my monastery (in meis cellulis) on Mount Olivet, made many manuscript copies of Cicero's

[11] See ECCLESIASTICAL REVIEW, March, 1922, pp. 238 *et seq.* See also Migne, P. L., xxiii, col. 442-443.

[12] See ECCLESIASTICAL REVIEW, September, 1919, p. 368.

Dialogues for him (quamplurimos ei Ciceronis Dialogos descripserunt), the folios of which I often held in my hands while they were writing: and I read them over, because I knew that they were getting much higher pay for these than for other writings. And once, when he (Jerome) came from Bethlehem to Jerusalem, he gave me a codex, which he had brought with him, in which were written the Dialogues of Cicero (Latin translations) and the same (Greek text) of Plato. He cannot deny that he gave me this codex, and that it was for some time in my possession." Again on the point of teaching the heathen classics, Ruffinus says: "Living in his monastery at Bethlehem, not long ago, he used to analyze the parts of speech and teach his own Virgil, and the Comedians and Lyrics and Historians to boys, who had been given to his care in order to be trained in the fear of God. Thus he who had taken his oath (in the dream) that the simple reading of heathen authors would be for him the denying of Christ, has made himself now their teacher".[13]

The value of this charge of perjury in the history of education, and the whole story of the "dream", which Jerome turns upon his accuser as a jest, is found in the details of facts which we gather from the controversy—points of routine school work, the copying of manuscripts, Cicero's Dialogues in particular, the teaching of boys who had been placed as pupils in the care of the monastery at Bethlehem. These points of life and practice are material facts to be studied in history and education. The "dream" episode, apart from these facts, is a weapon of suggestion only. It may serve the purpose of this tradition of the modern textbook, but its use in fairhanded criticism is illegitimate—*Obscuratio veri, suggestio falsi non permittuntur.*

In the allusions to Tertullian and to Gregory the Great the textbook perpetuates a method of special pleading which is hardly a credit to any school in history or education. The student, or any intelligent reader will want to know, not only *what* Tertullian has said, or Gregory, but *when* and *where* and *why*. What was the occasion, what the purpose for speaking, or saying anything at all on this subject of education, in

[13] Migne, P. L., xxi, col. 591-592.

particular, on heathen "learning"? The aim of Tertullian's *De Praescriptione* was surely not to describe the pre-Christian classics, philosophy, learning or schools. In the seventh chapter of this little classic of Christian principles based on the facts of the Gospel history, where the passage quoted, but not properly cited, is found,[14] Tertullian is speaking, not of the Catholic thought and the faith of the Bible or the Christian Creed as such, nor of the systems of pre-Christian philosophers. He is not giving either a distinct, independent, or a relative estimate of the two—Christian thought and heathen learning. The text quoted seems to leave one to infer this. He is simply and briefly pointing out the mischief and the harm of half learning, which resulted in the dizzy nonsense of Gnostic systems in the third century, a peril to intellectual life even more than to Christian faith, of which the Gnostic systems retained only echoes of terminology. His warning is to men who think, not against Platonic or Stoic philosophy, but against the mongrel of the Orient, which wears, perhaps, the collar of a Christian heresy, but which had the thought neither of the Bible nor of the pre-Christian classics.[15]

The words of Saint Gregory unfortunately are quoted in English only, with no citation to tell where the text was found. —"I am strongly of the opinion", Gregory is made to say, "that it is an indignity that the words of the oracles of Heaven should be restrained by the rules of Donatus" (grammar). The words, no doubt, have a meaning. But will the student or the reader get the meaning from this text? Is he to infer that the symbolisms of the unseen spirit world, which transcend the powers of organic sense, do not correspond perfectly with the symbolism of human language on earth? Or is the reader to understand that the correct grammatical structure of language is no part of the Christian scheme of education? Is he to believe that what has been said by Christian thinkers during six centuries, from the New Testament to Gregory the First, is just grammarless chatter?

[14] The Latin text of Tertullian follows: "Quid ergo Athenis et Hierosolymis? Quid Academiae et Ecclesiae? Quid haereticis et Christianis? Nostra institutio de portico Salamonis est: qui et ipse tradiderat, Dominum in *simplicitate cordis* esse quaerendum. Viderint qui Stoicum, et Platonicum, et dialecticum Christianismum protulerunt." *De Praescript.*, cap. vii.

[15] See some of these wild Gnostic speculations in Irenaeus, *Adversus Hereses*, lib. I, *passim*.

The measure of Gregory's influence is suggested again by another translated quotation. "In a letter to the Bishop of Vienne," the text says, "he (Gregory) berates him for giving instruction in grammar, concluding with—'the praise of Christ cannot lie in the same mouth with the praise of Jupiter. Consider yourself what a crime it is for bishops to recite what would be improper for religiously minded laymen'".

The textbook makes no note here of a point in the contemporary use of language and the meaning of terms, which, in reference to this particular fact, belongs to the literature of education and its history quite as much as the reputation of Gregory the Great or his policy as a statesman, a churchman or an educator. The "*grammatica*" and "*grammaticam exponere*" as understood in the sixth century and earlier, were taken to include the whole course of reading in the old classics, with sidelights of legend and lore, drawn mainly from Varro's Antiquities, forty-one books on the mythology, the religion, and partiotism of Rome. Augustine [16] describes the character of these Varronian handbooks: "What, then, is the great benefit which Varro boasts that he has conferred on his fellows, the citizens of Rome? Is it that he has shown not only what gods are to be honored by the Romans, but also what belongs properly to each one of the gods? Because there is no good, he says, in knowing the name and the face of some man skilled in medicine, while we know not the fact that he is a physician. So there is no good, he says, in knowing that Aesculapius is a god, if you know not that health is his gift, and therefore know not why you ought to pray to him (cur

[16] *De Civitate Dei*, lib. iv, c. 22. "Quid ergo est quod pro ingenti beneficio Varro jactat praestare se civibus suis, quia non solum commemorat deos, quos coli oporteat a Romanis, verum etiam dicit quid ad quemque pertineat. Quoniam nihil prodest, inquit, hominis alicujus medici nomen formamque nosse, et quod sit medicus ignorare. Ita dicit nihil prodesse scire deum esse Aesculapium, si nescias eum valitudini opitulari; atque ita ignores cur ei debeas supplicare. Hoc etiam affirmat alia similitudine, dicens non modo bene vivere sed vivere omnino neminem posse, si ignoret quisnam sit faber, quis tector, a quo quid utensile petere possit, quem adjutorem assumere, quem ducem, quem doctorem: eo modo nulli dubium esse asserens, ita esse utilem cognitionem deorum, si sciatur quam quisque deus vim et facultatem ac potestatem cujusque rei habeat. Ex eo enim poterimus, inquit, scire quem cujusque causa deum advocare atque invocare debeamus: ne faciamus ut mimi solent, et optemus a Libero aquam, a Lymphis vinum." See also Cicero's praises of Varro quoted by Augustine, *De Civitate Dei*, vi, 2; and a further description of the *Antiquities* (now lost), *ibid.*, lib. vi, cap. 3.

ei debeas supplicare). This he (Varro) reënforces by another illustration, saying that a man can not only not live well, but he can not live at all, if he knows not who is a builder, a baker, a house finisher, from whom he is to get these things for use—if he knows not again whom he is to take as a helper, whom as a guide, whom as a teacher. In this way, he insists, it must be clear to everyone (nulli esse dubium) that the knowledge of the gods then is profitable when we know what power, what force of law, what right each god holds over every individual thing. 'From this' (ex eo, the eo referring evidently to Varro's theological hand book) we shall know, he says, whom we are to honor as a god in every case, and whom we are to invoke. So that we shall not do as the mimes are wont to do (in jest) asking water from the god of wine, and looking for wine from the water gods'.—Wonderful benefit, indeed, Augustine remarks, who would not be grateful, if these things were shown to be true." *Grammaticam exponere* in the sixth century did not mean merely instructing in grammar, teaching the elements, the structure, the correct use of language in reading and writing. It embraced the school recitations and exhibitions which would give a place of prominence and honor to the heroes and gods of the old superstition, and this just at the time of life, of school training and education, when ideals of the Bible were to be held up as the standard of moral life, when Christ was to be formed in the hearts of pupils.

Augustine, in the Confessions, describes some of these grammar-school tasks, his own recollections of school work at Tagaste, before he was sent to the high school, or the school of rhetoric at Madaura. One of the exercises was to write out, in the puipl's own words, the poet's description of Juno's plans, her fears, disappointments, rage when she was foiled in her design to shut out the Trojans from their new home on Italian soil. The public recitation of these literary ventures in classical taste naturally would give tone to the rivalry of class work. In the case of Augustine it won emulation and earned applause.[17] But here also was the peril to Christian ideals, the life and religion of the Bible. Here, in these grammar-school recitations, which celebrated the heroes of the

[17] *Confess.*, lib. 1, cap. 17. *Epistola ad Desiderium*, lib. xi, num. 54.

old religion, heroes too often of the worst passions of the human heart, jealousies, cruelty, lusts, greed, sensuality, is the point of fact in history and education, which gives meaning to Gregory's words of admonition to the Bishop of Vienne and to Christian Bishops everywhere.—"Quam grave nefandumque sit episcopis canere quod nec laico religioso conveniat, ipse considera." [18]

Here was a point, not of conflict or of hostility to the "learning" of the old classics, which is unthinkable to a man who has followed the thought of the Christian Fathers; but a point where Christian teachers found it necessary to reform the methods of the old established school system. The literature of the Bible, the history and the heroes of the Bible were new materials to enrich, to complete and purify the "learning" of the old heathen schools.

The Christian study of the Bible was not, we admit, that training in style and literary form which resulted in the pedantry and bombast of this period in school training. It was yet, I believe, distinctly an advance in education over the systems and methods of the old heathen schools. The Bible is not less rich in poetic imagery and ideals than the pre-Christian classics. It gave, moreover, to the Christian teacher and the Christian pupil new materials of history, critical discernment, the philosophy of solid facts and a wealth of spiritual and religious thought, which are not to be found in the classics of the older schools. Vague talk about the superior excellence of "pagan learning" [19] may perhaps force facts into the background for a time. It will not make history. It cannot take the place of facts in education.

There seems to be something strangely inept in the choice of this letter of Gregory to Desiderius. At best the text of the letter can be studied, its meaning found, only in the environment of contemporary facts. The textbook, by a translation of Gregory's words would have it appear that the original passage was fitted for the purpose, just to prove one side of a question. The language imputed to the Pope, "berating" his brother Bishop "for giving instruction in grammar",

[18] Migne, lxxvii, col. 1117.

[19] Pagan learning, as the Fathers understood the term *pagani,* would mean pretty nearly the "culture" of the lout.

would, it seems, reverse the judgment of past centuries. A mind of the caliber and qualities indicated in the textbook is anything but "Great".

History and education are built on facts. Why not find some of the facts which made educators and education Christian? Cyprian, Arnobius, Lactantius, Victorinus, Augustine, all had been teachers in the higher schools of heathen learning before their conversion. These names stand for education at its best in the schools of Africa, Italy, Gaul, from about A. D. 240 to 430. I know of no non-Christians, during this period in the West, who will rank ahead of these converts as teachers, thinkers, writers. The legacy of these teachers to the literature, the learning, the culture of the centuries that have passed, is drawn from the facts of the Bible, history, and the meaning of the Christian Creed. Their writings are still our richest sources of information on the "learning" of the pre-Christian and heathen schools. Will anyone believe that education suffered, that schools lost caste or quality by the Christian influence of these converts to the Faith?

Facts that are undoubted and uncontested in the literary sources of Christian education seem to have no place in this modern tradition of the history of education. Among these facts of unquestioned genuinity are: First, the provisions made for education and the study of the Bible in the older rules of monastic life for both men and women. Second, the pioneer school work of the Christian missionaries of Western Europe, in particular the mission workers of Gregory the Great in England, and of their successors under St. Boniface in Germany and St. Ansgar, the "Apostle" of Denmark and the peninsulas of the North. Third, the Christian school work done by Cassiodorus in Italy and by the monastic schools of Southern Gaul at Marseilles, Lerins and Arles before Desiderius was "*berated*" by the Pope for "giving instruction in grammar". These are facts of history and of education. We shall try to make a brief study of these in a future paper.

FRANCIS E. TOURSCHER, O.S.A.

Villanova, Pa.

Analecta.

COETUS S. R. E. CARDINALIUM.

DUBIA CIRCA COMPETENTIAM SACRARUM CONGREGATIONUM (AD NORMAM CAN. 245 C. I. C.) SOLUTA IN PLENARIIS COMITIIS DIERUM 13 ET 27 MENSIS NOVEMBRIS ANNI 1922.

I. " Utrum facultas concedendi sodalibus religiosis, utriusque sexus, dispensationem super lege ieiunii eucharistici ad sacram Synaxim recipiendam, pertineat ad Sacram Congregationem de disciplina Sacramentorum an ad Sacram Congregationem de Religiosis ".

Resp.: "Pertinere ad Sacram Congregationem de Religiosis".

II. " Utrum quae respiciunt obligationes Ordinibus maioribus adnexas vel validitatem sacrae Ordinationis, quoad sodales religiosos, decernenda pertineant ad Sacram Congregationem de Sacramentis an ad Sacram Congregationem de Religiosis ".

Resp.: " Pertinere ad Sacram Congregationem de Sacramentis, ad normam can. 1993 C. I. C.".

III. " Utrum Sacra Congregatio Consistorialis an Sacra Congregatio Concilii sit competens ad decernendum circa ea quae respiciunt:

(1) sacerdotes sive alumnos sive magistros in scholis laicalibus;

(2) associationes inter clerum earumque foederationem;

(3) erectionem et suppressionem unius vel alterius dignitatis in Capitulis constitutis;

(4) reditus et bona ad mensas episcopales spectantia ".

Resp.: Ad 1um: " Competentem esse Sacram Congregationem Concilii ".

Ad 2um: " Competentem esse Sacram Congregationem Concilii. Haec tamen, in iis quae respiciunt associationes vel earum foederationes inter clerum alicuius nationis universae, informationem petere a Sacra Congregatione Consistoriali ne omittat ".

Ad 3um et 4um: " Competentem esse Sacram Congregationem Consistorialem ".

IV. " Utrum concessio facultatis alienandi bona, quae spectant ad Seminaria dioecesana, pertineat ad Sacram Congregationem de Seminariis et Studiorum Universitatibus an ad Sacram Congregationem Concilii ".

Resp.: " Pertinere ad Sacram Congregationem de Seminariis et Studiorum Universitatibus ".

Quas responsiones, Ssmus D. N. Pius div. Prov. Pp. XI, in audientia diei 5, mensis decembris, anni 1922, infrascripto Secretario concessa, approbare dignatus est.

Romae, die 7, mense decembri, anno 1922.

Fridericus Cattani Amadori, *a Secretis.*

PONTIFICIUM OPUS A PROPAGATIONE FIDEI.

Monita circa Pecuniam collectam et transmittendam.

I. Iuxta monitum iam editum, sub finem vertentis mensis ianuarii Praesides Consiliorum Nationalium, vel, ubi Consilia Nationalia nondum sunt constituta, Moderatores Dioecesani aliive, qui Operi a Propagatione Fidei incumbunt, notitias mittent ad Consilium Superius Generale de pecunia collecta pro Missionibus. Iamvero non abs re videtur hic aliquid addere de modo disponendi de ipsa pecunia, quum multipliciter fieri posse videatur.

Praemittendum quod generatim expedit immutatam servare pecuniae formam originariam, quin convertantur, ex. gr., *francs* vel *dollars* vel *sterlings* in libellas italicas, quum huiusmodi conversiones, ut plurimum, imminutionem aliquam

pecuniae ipsius secum ferant. (Quam regulam, ad pecuniae formam quod attinet, sequetur ordinario ipsum Consilium Superius in subsidiis elargiendis, ratione simul habita nummorum, qui usuveniunt in variis Missionum locis).

Quibus positis, haec proponenda videntur:

(*a*) Fas esto pecuniam collectam, praesertim si sit copiosa, collocare apud unam vel plures Mensas nummularias, quibus fidere sit prudentium ac versatorum in re virorum. Tali autem ratione collocanda erit, ut Consilium Superius Generale possit semper et pro lubito de ipsa disponere. Quare sub iis nominibus erit collocanda, quae a Consilio Superiore determinabuntur, quorum authenticae subscriptiones simul erunt deponendae. Ordinario signaturae dabuntur Praesidis, Secretarii et Arcarii, hac tamen lege, ut ex tribus duorum sufficiant subscriptiones pro disponendo de ipsa pecunia.

Ea vero inter tutissimas seligatur Mensa, quae domus habeat filiales vel, ut dicuntur, correspondentes, in praecipuis orbis civitatibus, ita ut, ipsis mediantibus, facile sit pecuniam quocumque mittere pro adiuvandis Missionibus.

De summis ibidem collocatis continuo notitia danda est Consilio Superiori Generali, cui similiter tradendus est libellus schedularum (vulgo *chèques*), quarum ope ad Missiones mitti possint tum annuae subventiones, tum extraordinaria subsidia, si qua decernantur.

(*b*) Alia methodus, quae praeferenda videtur quum exigua erit pecuniae collectae summa, est eam mittere ope schedulae nummariae (*chèque*), hac tamen adhibita cautione, ut ipsa solvenda sit in ipso loco, ubi est emissa: quum eo modo vitentur incommoda, quae, ut innuimus, ex conversione oriri possunt.

(*c*) Restat demum et alia via, ut nempe pecunia ipsa Romam mittatur modo consueto: quo in casu hic Romae nobis solvetur in nummis italicis ea quantitate, quae respondeat nummis originariis, ratione habita temporis in quo fit conversio.

II. Alterum fortasse monere iuvabit. Iis in nationibus, ubi nondum est constitutum Consilium Nationale, neque aliud iam exstat centrum aequipollens pro colligenda stipe, opportunum videtur, si Moderatores Dioecesani aliive pecuniam collectam remittant omnes Moderatori praecipuae Dioecesis regionis, qui unus Romam mittat.

III. Quum operationes, quibus deposita rite constituuntur, et transmittuntur tum subscriptiones, tum schedularum libellus, aliquid temporis requirant, enixe ii rogantur, qui primam methodum adhibeant, ut continuo id significent Secretario Generali, dum, hoc mense exeunte, notitias tradent de summis a se collectis et elargiendis, ita ut possibile sit de ipsis pecuniis disponere, quum, mense martio ineunte, annuae subventiones erunt definiendae et ad Missiones transmittendae.

IV. Quoad pecunias pro particularibus Missionibus vel pro piis Domibus missionalibus oblatas, non est necesse quod Romam mittantur (nisi forsan facilior et tutior aliquando videatur transmissio per nos curanda). Rogantur tamen Consiliorum Praesides aliive Pontificii Operis Moderatores, ut notulam specialium huiusmodi oblationum seorsim nobiscum communicent, ut in summa totali inserantur: sunt enim subsidia in Missionum bonum, mediante Opere a Propagatione Fidei collata.

Ceterum iuxta mentem Sedis Apostolicae omnibus consulendum est ut, collatis viribus, hoc Pontificium Opus a Propagatione Fidei in primis et ante omnia promoveant, cum ipsum "non modo principem inter alia eiusmodi instituta obtineat locum, sed etiam providenter videatur hominibus comparatum, ne diutius id prorogetur ac distineatur quod tam crebro Patrem, *divina institutione formati*, efflagitamus: *Adveniat regnum tuum*". Quare est "ceteris anteferendum inceptis, quae omnibus quidem laudibus digna, peculiare aliquid in hoc genere sibi propositum habeant".[1]

CONSTITUTIO DUORUM CONSILIORUM CENTRALIUM PRO REGIONE CANADENSI.

Consilium Superius Generale, in consessu habito die 18 mensis decembris anni proxime elapsi, ratum habuit quod in regione Canadensi duo constituantur Consilia Centralia, *Orientale* nempe et *Occidentale*.

Consilium Centrale Orientale complectetur has dioeceses: Quebecen., Trifluvianen., S. Germani, Gaspesien., Chicoutimien., Nicoletan., Marianopolitan., S. Hyacinthi, Sherbrooken.,

[1] Ex epistola Pii Pp. XI, data die XVII septembris MCMXXII ad S. R. E. Card. Bourne (*Acta Ap. Sedis*, XIV, n. 15, pag. 546).

Campivallen., Jolietten., Montis Laurei, Halifaxien., Antigonicen., Carolinopolitan., Chatamen. et S. Ioannis in America, necnon Vicariatum Apostolicum S. Laurentii.

Consilium Centrale Occidentale vero has complectetur: Torontin., Hamiltonen., Londonen., Kingstonien., Peterboroughen., Alexandrin. in Ontario, S. Mariae Ormen., Ottavien., Pembrooken., S. Bonifacii, Winnipegen., Reginaten., Princip. Alberten., Edmontonen., Calgarien., Vancuverien. et Victoriae in insula Vancouver, necnon Vicariatum Apostolicum de Ontario Septentrionali.

NOMINATIONES.

Decreto diei 20 novembris, anni 1922 proxime elapsi, S. C. de Propaganda Fide renuntiavit Praesidem Consilii Nationalis Pontificii Operis a Propagatione Fidei pro Germania D. Aloysium de Loewenstein Wertheim Rosenberg.

Datum Romae, ex Secretaria Pontificii Operis a Propagatione Fidei, die VI mensis ianuarii anni MCMXXIII.

Augustus Boudinhon, *Vice-praeses.*
Ioseph Nogara, *Secretarius Generalis.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL HONORS.

10 November, 1922: Mr. Rudolf Bedard, of the Archdiocese of Montreal (Canada), Knight Commander of the Order of St. Gregory the Great, civil class.

24 November: John Crighton-Stuart, Marquis of Bute, of the Archdiocese of Cardiff, Knight of the Order of the Golden Spur (Golden Militia).

27 November: Mr. Edward L. Hearn, of the Archdiocese of New York, Privy Chamberlain of Sword and Cape supernumerary.

29 November: Mr. Francis Harold Turnbull, of the Archdiocese of Cardiff, Knight Commander of the Order of St. Gregory the Great, civil class.

1 December: Monsignor Vincent Joseph Piette, of the Archdiocese of Montreal, Protonotary Apostolic *ad instar* of His Holiness.

7 December: Mr. Adolf Mueller-Ury, of the Archdiocese of New York, Knight of the Order of St. Gregory the Great, civil class.

13 December: Monsignor William Joseph Baigent, of the Diocese of Nottingham, Domestic Prelate of His Holiness.

15 December: Mr. Thomas Callaghan, of the Archdiocese of Cardiff, Knight Commander of the Order of St. Gregory the Great, civil class.

19 December: Mr. John D. Ryan, of the Archdiocese of New York, Knight Commander of the Order of St. Gregory the Great, civil class.

20 December: Monsignor Peter Butti, of the Diocese of Dunkeld, made Domestic Prelate of His Holiness.

4 January, 1923: Mr. Constantine McGuire, of the Archdiocese of Baltimore, Knight of the Order of St. Gregory the Great, civil class.

8 January: Monsignor Herman Joseph Bruning, of the Diocese of Salford, Domestic Prelate of His Holiness.

9 January: Monsignor Thomas A. Flynn, of the Diocese of Sioux Falls, Protonotary Apostolic *ad instar participantium.*

Monsignor John L. Hand, of the Archdiocese of Toronto, Domestic Prelate.

11 January: Monsignori Bernard Weber, James Woitowicz, Daniel Desmond, and Patrick Monaghan, of the Diocese of Sioux Falls, Domestic Prelates.

19 January: Mr. Francis Anderton, of the Archdiocese of Westminster, Knight Commander of the Order of St. Gregory the Great, civil class.

Mr. Alfred Robert Camm, of the Diocese of Shrewsbury, Chamberlain of Sword and Cape supernumerary of His Holiness.

23 January: Mr. Francis Edmond O'Gorman, of the Archdiocese of Westminster, Chamberlain of Sword and Cape supernumerary of His Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents of the month are:

ASSEMBLY OF CARDINALS decides several doubts regarding the competency of the Roman Congregations.

PONTIFICAL SOCIETY FOR THE PROPAGATION OF THE FAITH: (1) issues instructions in reference to the collection and transfer of subscriptions to the Society; (2) two Central Councils, one for Eastern and one for Western Canada, are constituted.

DIARY OF THE ROMAN CURIA announces officially some recent pontifical honors.

PRIVILEGES OF THE PIOUS UNION OF ST. JOSEPH'S DEATH.

Priests who are members of the Pious Union of St. Joseph's Death enjoy many great privileges, as noted below. The only condition for membership in this society, which has its headquarters in Rome, is to have one's name enrolled there (the fee is merely nominal) and to say one Mass every year for the dying, on the day set by the General Director of the Union. Priests who are members of the Holy Name Society, or of the Propagation of the Faith, or of the Sacerdotal Confraternity of the Adoration of the Blessed Sacrament, and other such richly-endowed associations, receive by virtue of their membership many valuable faculties and privileges. Although every priest may bless articles of devotion, their blessing does not carry with it any indulgence, unless the faculty to attach indulgences is obtained by joining these religious societies or by other special concession.

His Holiness Pope Benedict XV in an autograph letter dated at the Vatican, 15 June, 1917, granted to priests who belong to the Pious Union of St. Joseph, Patron of a Happy Death, the following extraordinary indulgences and privileges

on condition that they undertake to say at least one Mass every year for those who are in their agony, on a day fixed by the Director of this Association: [1]

1. Plenary Indulgence on the Feasts of Our Lord.
2. Plenary Indulgence on the Feasts of Our Lady.
3. Plenary Indulgence on the Feast of St. Joseph, 19 March.
4. Plenary Indulgence on the Feast of the Espousals of St. Joseph.
5. Plenary Indulgence on the Feast of the Patronage of St. Joseph.
6. Plenary Indulgence on the Feast of St. Michael, Archangel.
7. Plenary Indulgence on the Anniversary of Ordination.
8. Plenary Indulgence at the Hour of Death.
9. Favor of personal privileged altar every time a member says Mass for those who are in their agony.
10. Privilege of blessing, *outside Rome*, and of applying the apostolic indulgences to religious articles, such as crucifixes, rosaries, statues, medals, etc.[2]
11. Privilege of attaching to rosaries the regular Rosary indulgences as well as the indulgences of the Crozier Fathers.
12. Privilege of blessing the following five scapulars and of investing with the same, using one and the same formula,—the Scapular of the Most Blessed Trinity, of the Passion, of the Seven Dolors, of the Immaculate Conception, of Mount Carmel; also St. Joseph's Cord.

N. B.—In virtue of directions received from the lips of Pope Benedict XV, in a private audience granted to the Director General, the last privileges (those relating to Rosaries, Scapulars, etc.) may be exercised even in places where there are religious orders to which these rites have been reserved.

[1] This day is fixed by the Director so as to take in all the list of members and assure an equal number of Masses each day to those who are at the point of death. Priests who have been prevented from celebrating Mass on the set day may anticipate or postpone for a day the celebration of their Mass, or get themselves replaced on the list. An involuntary omission of the Mass on the day set does not take away the privileges of the Union, provided the member celebrates the Mass as soon as he can.

[2] Apostolic Indulgences are those which the Sovereign Pontiff is wont to attach to certain devotional objects, such as crucifixes, rosaries, medals, when he blesses such articles.

Moreover, for the use of those privileges the *visa* of the Ordinary is not necessary.

Over and above the foregoing, His Holiness Pope Benedict XV granted a Plenary Indulgence to all priests who are members of the Pious Union every time they recommend to God in the Memento of the Living those who are in their agony.

IMPORTANCE OF RURAL PARISHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Any information I could presume to offer in answer to the observations made by "Inquirens" in the February number, would deal with the preservation of faith and religious spirit, not specifically with morality. Reports on the two do not necessarily run parallel, especially when a morality report is based on the standards accepted among civil officials.

Quite a large proportion of Catholics serving terms in State prisons are by no means without faith and at least some religious practice. For instance, from Chicago, a few years ago, it was officially reported that some two-thirds of the boys brought before the children's court were Catholics.

Every city and country district, on the other hand, have many respectable citizens absolutely unknown to criminal courts and police officers, who are devoid of faith, in profession and every other way.

We must also remember that not two per cent, perhaps not one per cent, of our Catholic congregations are considered criminals in any sense of the word. Consequently it is just this very small fraction in regard to whom police officers, prison wardens, etc. are in a position to give any information whatsoever. Their official reports omit from consideration at least ninety-eight per cent of those we have to take into our calculations if we would attempt to examine the increasing vigor or decay of faith among our people. The clergy of any given diocese are in a position to give much more reliable information on the subject at issue than any number of State officials.

The two questions proposed by "Inquirens" are certainly important enough to justify the spending of time and trouble on a thorough investigation. Nevertheless it is something on

which information is very far from being accurate. Generally, we are disposed to make guesses and haphazard statements without taking pains to go into details.

In urging, therefore, that steps be taken to clear up our doubts, I may be permitted to offer two suggestions. First, in dealing with the religious practices of our people, we should in all fairness exclude Catholics scattered in certain country districts with little or no opportunity of being instructed, assisting at Mass, receiving the Sacraments, or cultivating Catholic associations. No one of sane mind will advise any of the faithful to locate themselves in such conditions. Secondly, one generation in a city or country place does not exemplify in itself the influences, favorable or unfavorable, of surroundings. The late Archbishop of Liverpool, writing on mixed marriages, makes this very important statement: "The chief evil accompanying mixed arriages is not so much the weakening of the faith of the Catholic party as the gradual emasculation of the faith of the children in successive generations, with all its attendant evils. This is observed by few, because accurate figures are practically unavailable, as they would necessitate the following up of a family history for several generations. If that be done with respect to a certain number of cases, we come across a deadly law ruthlessly working itself out, and it is this: that beginning with one mixed marriage, the mixed marriages springing from that initial one increase almost in geometrical progression from generation to generation. It is only what might be expected."

Similarly, if we would inquire into the effects of city and country life respectively upon the religious spirit of our people, we shall have to follow families through successive generations in both the one and the other. Should "Inquirens" wish to go further in the matter, I recommend his looking, first in his own parish and later in the parishes of the diocese to which he is attached, for an accurate answer to the following questions: (1) What proportion of adults—say twenty-five years of age and over—faithful in their religious duties are of city rearing, and what proportion are country-reared? (2) What proportion of faithful adults are children of city-reared parents and what proportion are children of country-reared parents? (3) What proportion of the

negligent in the congregation are of country and city rearing respectively, and what proportion of the same are children of city-reared parents and country-reared parents respectively? (4) What proportion of the priests and religious of his acquaintance are children of city-reared parents and country-reared parents respectively?

I have carried on this form of inquiry systematically for nearly twenty years. To give any account of the information tabulated therefrom would require an entire issue of the REVIEW. I am convinced we shall never have a satisfactory view of this question without collecting details—notwithstanding our seeming instinctive horror for figures and statistics. In any case we shall not arrive anywhere by accumulating general observations and remarks.

I am insisting upon figures and facts and prefer to say nothing of the conclusions that years of research are forcing me to accept. I may, however, be pardoned for adding that as a result of it all I am disposed to maintain, in the words of "Inquirens", that "the methods of the Catholic Church in America call for a reädjustment in many respects," and "that a change in our educational policy is imperative."

M. V. KELLY, C.S.B.

RADIO AND PREACHING.

Qu. Every Sunday afternoon Protestant church services are broadcast around here, and as practically in every home there is a radio outfit, a good many Catholics listen to these services. I have been asked whether this is allowed. I have a radio myself, and to get an idea of these services I have listened to them several times and I have never heard anything objectionable. The sermons were good and could have been given with advantage in any Catholic church, but yet—

What does the REVIEW think of this new and up-to-date question?

PASTOR.

Resp. Even if the Sunday afternoon sermons from the Protestant sources were wholly objectionable and anti-Catholic it would be futile to apply to them the Index propositions of forbidden reading or the law against attendance at heretical services. The radio must be regarded much as we regard the

newspaper, which is full, daily, of a thousand things that offend against right doctrine and healthy morals.

The only means that can make these new dangers to faith and morals harmless to our Catholic people is more careful and well prepared preaching and catechizing in church and school. Food laws and food inspection in the public marts and stores, and instructions on diet in the school room and in government institutions, protect the people against poisonous victuals and potions. What the clergy aim at is wholesome nutriment for the soul. Our machinery for the attainment of that end is far more perfect than the civil and educational authorities can make the Prohibition forces. We can instruct in pulpit, in school, in the confessional, and in the visitation of the homes, and in using these means we are not exceeding either our authority or the expectations of right-minded Catholics. If the radio means anything in this matter it is an exhortation to increase pastoral zeal, and not to rely merely on assistance at Mass service which, without instruction to make it an act of real devotion, increases irreverence and sin rather than atones for it.

MARYKNOLL MISSION LETTERS. XXXIX.

One Chinese Christian.

I may as well be frank and admit I have never thought to admire a Chinese. I suppose it is the difference in color, language, and ideas that hinders foreigners from coming close to the native, and the strict need of dealing impartially with the Christians tends to widen the gap.

But I did admire an elderly man here, and his death a few days ago caused all our Christians more than a moment's sadness.

He was Kwung Wy, one of Father Gauthier's first Christians some twenty years ago, an old man with the deeply lined smile that settles on kind faces in old age. His eyes were large and clear, which in itself was remarkable in opium-ridden China of the past, and his voice was so gentle that I mistook it for weakness and felt dubious about hiring him to teach the village Catholic school.

The first year I offered him $2 a month as wages, and he was content, although his village is the poorest in the district. The school, which was also his bedroom after class, and my bedroom and chapel whenever I visited the village, was the middle room of three. The other two housed pigs and buffalo, and beast and scholars used the one entrance. It was the only room the village could give, yet he was the most generous of our Christians with Mass intentions and occasional gifts.

The village a month ago was raided by bandits. It was broad daylight and the men were in the distant rice fields. Most of the women escaped, including our woman catechist, but the old school-teacher, four of his pupils, and five women were taken for ransom. One of the women was found in a pond nearby, drowned in an effort to escape. As head man of the village the school teacher was made an example of in the attempt of extortion. While the bandits searched all the houses, they nailed the old man's hands outstretched against the wall. They later drove nails in his fingers to force him to tell where non-existing treasures were hid. Then the captives were driven off, still in daylight, to a mountain pass about twenty miles away, to be kept till ransomed.

The boys were quickly paid for at a few dollars a head. A few weeks later the village had borrowed enough money, also, to buy back the women, but the price set on the head of the teacher was too high—$100. A hundred dollars to these farmers is easily equal to a thousand in America, and their season's crops were not yet cut.

In despair the son sent word to us. He had raised $50, as a mortgage on his farm, and asked us for the rest. It may seem heartless on our part to hesitate, but actually we have had many requests and a loan to one would swamp us with many others. As the victim was our teacher, however, we compromised by advancing his salary for two months, and by hiring his son as cook—though we did not need him urgently—we made up the deficit. In the meanwhile the bandits sent word that the captive was very ill and they consented to take the son as hostage till the ransom should be paid. The boy—he is only fifteen and a likeable chap—set off, but in the deserted mountain paths he was captured by another band of robbers. The original band protested, but the delay in ex-

changing the son was fatal to the father. He was released and tried to walk the twenty miles home, but died on the way. Thank God, he was a good frequenter of the Sacraments and had his rosary with him.

That will give you some idea of the dangers that our women catechists face in going to distant villages. Like the young men in Ireland, they never know from day to day when they may be summoned before God's Throne. Perhaps it is this that keeps them prepared.

FRANCIS X. FORD.

American Foreign Missions,
Yeungkong, China.

CANONIZATION PROCESSES DURING THE PRESENT YEAR.

Among the titles under discussion by the S. Congregation of Rites during the present year, referring to the Beatification and Canonization of men and women who died in the odor of sanctity, is that of Blessed Madeleine Sophie Barat, Foundress of the Religious of the Sacred Heart, (Preparatory Process, examining into the miracles of the Beatified, 24 April.)

On 12 June, the Congregation will meet to discuss the miracles of Blessed John Mary Vianney, Curé of Ars.

On 31 July an antipreparatory process will be held to test the miraculous interventions reported for the Blessed John Eudes.

During the past three months the S. Congregation has examined the causes of the Venerable Servant of God Cardinal Robert Bellarmin, of the Society of Jesus (16 January); of the Venerable Teresa of the Child Jesus ("Little Flower"), Carmelite of Lisieux (30 January), and of the Venerable Bernadette Soubirous, to whom Our Lady appeared at Lourdes (20 March).

Other heroes of the faith under discussion are: the martyred Lorenzo Imbert and Companions (22 May); Bartolomeo Dalmonte (10 July); Lucia Filippini (14 August); John Maria Du Lau, Archbishop of Arles; Pierre Louis de la Rochefoucalt, Bishop of Saintes; Francis Joseph de la Rochfoucault, Bishop of Beauvais and Companions; (23 October); Vincenzo Strambi (20 November); Blessed Mary Magdalen Postel (11 December); and Iphigenia di S. Matteo and Companions (18 December).

HOLY COMMUNION ON HOLY SATURDAY.

Qu. A number of persons propose to go on an excursion over Easter Sunday and wish to start early on Saturday morning. Some of them are daily communicants, and finding that they will not be able to attend the Holy Saturday services in our parish church, ask to receive Holy Communion before the hour set for the Mass. May they communicate outside the Mass?

Resp. Only the sick may receive Communion and that "per modum viatici", during the Good Friday period which lasts until the Mass of Holy Saturday is celebrated. Canon 867, n. 3 distinctly states that: "in Sabbato Sancto sacra communio nequit fidelibus ministrari nisi inter Missarum sollemnia vel continuo ac statim ab iis expletis." This restriction affects the celebrant in the first place. Hence, if the travellers were to find a priest who has said the Holy Saturday Mass early, they could communicate in his church even if they had not attended his Mass.

SECRET MARRIAGES.

Qu. In performing the ceremony of what are called "marriages of conscience", before two witnesses, but without publishing the banns, must the parish priest or his delegate obtain the permission of the Ordinary?

Is the secrecy which the pastor is obliged to observe in such cases of a grave nature so that it comes under the "sigillum confessionis"?

Resp. Secret marriages celebrated to safeguard the reputation of the contracting parties require the Ordinary's permission, who for sufficiently grave reasons may dispense from the publication of the banns of marriage. This permission cannot be given by the Vicar General, who in other circumstances represents the Ordinary, without a special mandate to that effect (Can. 1104).

All the parties concerned, that is the bishop or his representative, the priest who performs the ceremony and the witnesses, are obliged under grave sin to hold secret the act, which is not entered in the regular records of marriages performed in the parish, but in a separate record kept from the public. This record obliges even the successors to the Ordinary and the parish priest to secrecy. The obligation, however,

is not of the same nature as the "sigillum confessionis." It would admit of exception if grave scandal or injury were to come from its observance through the fault of those in whose behalf and for whose spiritual benefit the secret marriage ceremony was permitted. Thus their subsequent violation of pledges to mutual fidelity or to the duty of having their offspring baptized and reared in the Catholic faith, might bring about conditions which would release the Ordinary, the pastor, or the witnesses from the obligation of secrecy, in order to safeguard the rights of conscience of a third party, in danger of being violated by the persons claiming the benefit of secrecy while abusing the privilege it gives them (Can. 1106).

MASS ON HOLY SATURDAY FOR A RELIGIOUS PROFESSION.

Qu. Is the Ordinary at liberty to celebrate Mass on Holy Saturday when he holds a profession of religious or on occasion of the election of a superior? Are there any privileges which the Ordinary enjoys as such in the matter of celebrating Mass in Holy Week?

Resp. Ordinaries may celebrate low Mass on Holy Saturday in their domestic chapels for the ordination of clerics to Sacred Orders. The Mass in this case begins with the Prophecies.[1]

An Apostolic indult in the past sometimes granted the privilege of celebrating Mass on Holy Saturday as a local (rarely) or as a personal privilege (very rarely). But a decree of the S. R. C. (3 July, 1821) revoked all such personal privileges.

Among the privileges granted to cardinals is that "celebrandi vel alio permittendi ut coram se celebret unam (privatam) Missam in feria V Majoris Hebdomadae, ac tres Missas in nocte Nativitatis Domini". No mention is made of such a privilege for Holy Saturday.

Vicars and Prefects Apostolic have the special faculty to grant the celebration of a low Mass on Holy Thursday and Holy Saturday in designated churches of their districts. No doubt the missionary conditions of these districts call for a privilege not granted to Ordinaries in regular dioceses.

According to the general liturgical laws, "In oratoriis (sive publicis sive semipublicis) ad Pias Communitates pertinenti-

[1] S. R. C., 21 March, 1744; 31 July, 1821; 9 May, 1859. See *Suffrag. S. R. C.*, Vol. IV, p. 214.

bus," in which the ceremonies of the last three days of Holy Week cannot be carried out *solemniter* (as prescribed by the Missal), an Apostolic indult is required for the performance of these ceremonies in the manner prescribed by the *Memoriale Rituum Benedicti XIII.* The permission, however, to grant this privilege is contained among the Faculties (*quinquenniales*) which may be obtained by the Ordinaries of the United States on application to the S. Congregation of Rites.

Facultas S. R. C. pro Ordinariis Statuum Foederatorum ad quinquennium concedenda:

"Permittendi usum Memorialis Rituum Benedicti XIII in ecclesiis seu oratoriis publicis et semipublicis (non-parochialibus vel quasi-parochialibus) in functionibus Tridui Majoris Hebdomadae et in Benedictione Cinerum, Candelarum et Palmarum." (17 March, 1922.)

If the *Memoriale Rituum* is followed for Holy Thursday, the ceremonies of Good Friday, but not necessarily those of Holy Saturday, must follow suit.

Where the Triduum is carried out according to the *Memoriale Rituum* in non-parochial churches, the Blessing of the Baptismal Font is omitted. In exceptional cases, where for good reasons the parish priest is prevented from performing the functions of Holy Thursday and Good Friday, he may perform the Holy Saturday services to provide Baptismal Water.

The Ordinary may perform (*solemniter*) only in his Cathedral (S. R. C., 26 April, 1704) the ceremonies of Holy Saturday, and allow a priest to celebrate Mass, but not vice versa, unless he has special privileges. But if a liturgical function be connected with the Mass, he must perform the entire function, including the Mass, according to the *Memoriale Rituum.*

TRANSLATIONS OF THE INDEX OF FORBIDDEN BOOKS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of the REVIEW a question concerning the Index of Forbidden Books is answered (pp. 191, 192). Your advice to persons asking about a book they think may be forbidden is good: "Let it alone." This does not cover all

cases, and from my own experience I beg leave to state that a translation of the Index, at least a partial translation, such as the Rev. Francis Betten's, S. J., is at times a help to priests situated as I am.

I come in contact with the students of a non-sectarian university; they often are obliged to use books that are on the Index. My Bishop requires that I apply to him for permission in each case where the student makes known to me the requirement. Therefore, I must know definitely if the book in question is forbidden. Furthermore, there are books on the Index which, perhaps, very few people suspect; everybody knows that Dumas, and Hugo, and Zola are forbidden; but how many, I wonder, are aware that Taine's *History of English Literature* is on the Index, or Whateley's *Elements of Logic*, or Kant's *Critique of Pure Reason*, or Gibbon's *Decline and Fall*, or Hallam's *Constitutional History of England*? Many young people in our public high schools as well as at universities may easily run across books such as these.

Certainly I would not advocate broadcasting the contents of the Index, but I do think that every priest coming in contact with students—and what priest does not these days?—needs to have at hand a ready reference guide to the books which the Church has formally condemned.

A SUBSCRIBER.

REMINDERS FOR THE CHURCH BUILDER.

Priests who are having plans drawn for new churches will find the following suggestions helpful. Architects sometimes overlook these rubrical appointments of chancel and sacristy, or treat them as an afterthought in the designing of the structure. The result is both expensive and unsatisfactory.

1. The construction of the altar, especially the tabernacle, should conform to liturgical law. The canopy frequently violates this law.

2. The tabernacle should be set within easy reach of the edge of the altar, and the opening be not too high. At times priests have to stand on their toes and reach forward with great effort in order to take hold of the ciborium.

3. Sanctuary lamps are sometimes so large that they hide the tabernacle. After all, the function of this lamp is second-

ary, and there is no need to make it a large ornamental feature of the sanctuary. In many churches it is the first thing one's eyes light on as one enters the church. What is primary is the Real Presence in the tabernacle. As a signal of this Divine Presence, the sanctuary lamp, like any sign-post, may be conspicuous without being obstructive.

4. The Baptistery, Confessionals, Stations of the Cross, the Credence table, the receptables for the Holy Oils, Holy Water fonts at the entrances to the church; bulletin board in the vestibule; vestment cases; sacrarium; the *ante missam* and *post missam* lavatory, and other such appointments of the church as are required by the liturgy, can and should be designed as parts of the original structure of the church and sacristy. Without them the building is incomplete as a Catholic house of divine worship, and lacking in unity. They are not intruders and should not be made so to appear, as they sometimes are.

5. In order to serve parishioners with Holy Water for home use, a tap arrangement should be supplied in some suitable part of the church. By this arrangement they will not be compelled to dip a bottle or other container into a tub or bucket into which go indiscriminate hands.

6. It is well to make provision for a safe or vault in the sacristy or behind the altar to hold the sacred vessels.

7. A fire-proof recess should be built into the sacristy wall as a safe harbor for lighted censers. This will banish censer cabinets and protruding safes from the sacristy, where they are always in the way and take up valuable space, besides being resting-places for all sorts of unnecessary apparatus.

8. Entrance to the sacristy from the church should be arranged so the parishioners will not have to cross the sanctuary.

9. Steam or hot-water pipes or other heating apparatus should not obtrude themselves, but be recessed. Care should be taken in placing them, so that Stations or other ornaments may not suffer discoloration, and so that unsightly guards need not be placed over the apparatus for protection.

10. A cupboard can be built in the sacristy wall for missals and other books needed for the sanctuary.

11. Similarly, a place in the choir should be provided for the books used by the singers.

12. Due provision should be made for the altar boys' sacristy.

Ecclesiastical Library Table

RECENT HAGIOGRAPHY.

Since the French journalist Ernest Hello, twenty-five years ago, fascinated as by some new aspect in the Lives of Saints, wrote his *Physiognomies de Saints*, giving a modern interpretation to that mystical intelligence which, while detached from its material surroundings, still deeply and constantly influenced the secular currents of social and national activity, there has been much rewriting of the earlier biographies of the great heroes of the Christian faith. The Bollandists, under the leadership of Père Delehaye, (*Legendes Hagiographiques*) have opened the old channels through new gateways that make us realize an urgent sense of spiritual possibility, adding fresh dignity to the daily life of seemingly ordinary men and women. In the cursory survey here given we may direct attention only to the more popular and easily accessible recent publications helping the pastors of souls at the head of their flocks away from the corrupting diversion of the "movies". Elsewhere in this number of the REVIEW we point out the method of utilizing these sketches of holy and heroic figures in sermon, instruction, and daily converse.

I.

Going back to the Apostolic age, Father C. C. Martindale, S.J., introduces his series of *Catholic Thought and Thinkers* with a luminous and succinct exposition of the life and works of *St. Justin, Martyr*, who laid down the fundamental doctrines of Christianity to the Roman senate under Antoninus Pius and Marcus Aurelius. Here we have the perfect type of the cultured convert, setting forth the motives of his belief in the Catholic Church with arguments that must appeal alike to pagan and Jew, as they did in his day. The appeal to reason, to the moral sense of the honest seeker after truth, together with the marshaling of historical facts pointing to the fulfilment of the Sibylline and Messianic prophecies, lose nothing of their force in the modern setting for the thoughtful mind of our newly civilized society.[1]

[1] New York: P. J. Kenedy and Sons.

Similar in purpose, though more direct in their address to the youth of our land, are the volumes issued by F. A. Forbes under the title *Standard-Bearers of the Faith*, a series which thus far includes the biographies of St. Athanasius, St. Benedict, St. Columba, the Apostle of Scotland, St. Hugh of Lincoln, St. Ignatius Loyola, and St. Vincent de Paul; besides the women St. Monica, St. Catherine of Siena, and St. Teresa. These sketches attract by their simplicity in emphasizing the qualities of generous action that catch the heart of the young, yet equally edify the mature reader. The historical setting, as admirably illustrated in the story of St. Benedict, helps us to realize the social, political, and educational conditions, and these offer a parallel to our own time.[2]

Of the disciples of St. Benedict a prominent part is played in the history of European culture and moral development by *St. Ciaran* (Kieran), among the series of *Celtic Saints* published by the "Society for Promoting Christian Knowledge".[3] Here we have an English version of the three Latin lives of the Saint, together with the translation of the Irish homily preached on his festival at Clonmacnois (9 September). The work, while scholarly, is simple and will satisfy the ordinary reader no less than the student. In connexion with Benedictine Saints we have a noteworthy biography of *St. Boniface*, the Apostle of Germany, by an American priest, published in Germany. This work of Fr. Johann Jos. Laux, C.S.Sp., better known in the United States under the penname of George Metlake, is not merely an interesting account of the Anglo-Saxon Wynfried, but has decidedly critical value, inasmuch as it brings to light hitherto unconsidered documents, and comments upon them in a judicious fashion that makes us wish for a wider diffusion by an English translation.[4] Another famous Benedictine Saint is Blessed Alcuin. His life story by Wilmot Buxton is likewise incorporated in Fr. Martindale's *Catholic Thought and Thinkers* series.[5] Hagiographers are not quite clear or agreed as to his claim as monk of the Benedictine community, though he undoubtedly derives his fame as a great teacher from the fact that he was trained at the York monastery, which enabled him to become

[2] New York: P. J. Kenedy and Sons.
[3] Macmillan Co., New York.
[4] B. Herder Book Co., St. Louis, Mo.
[5] New York: P. J. Kenedy and Sons.

the leader of thought in the Frankish schools under the patronage of Charlemagne. Closely associated with the Benedictines through his early training under the monastic rule at Cluny, is *St. Gregory VII*, the great reform Pope (Hildebrand) of the eleventh century. Of him we have a succinct biography published in the *Notre Dame Series of Lives of the Saints*.[6] It is written in a popular style and somewhat on the plan of the *Saint Gregoire VII* in the French *Les Saints* series,[7] by Auguste Fliche, and published a little earlier. The latter volume lays more immediate stress upon the reform among the clergy and the political attitude of the Pope than the English writer. The Notre Dame series includes biographies of *St. Augustine, St. Anselm, St. Patrick, St. Bernard, St. Louis of France*; also *St. Gertrude* and *St. Teresa*. Speaking of Benedictine biographies we may here mention a memoir of *Père Marie Jean Muard*, founder, during the early part of the last century, of the Benedictines at Pierre-Qui-Vire, whose genius reflects the spirit of St. Francis of Assisi, with a particular zeal for the propagation of devotion to the Sacred Heart.[8]

Toujours en mouvement et toujours recueilli,
Il travaillait pour Dieu et lui restait uni.

Great Penitents, by Father Hugh F. Blunt, brings together a dozen holy subjects, old and new, canonized and not so labelled, but full of vivid appeal for aspirants to the better life (Macmillan Co., New York). A similar selection, exclusively for boys is *The Boy's Book of Saints*, by Louis Vincent (Sands Co., London).

II.

Similar to the array of saints nourished in the mother school of the Nursian founder of the sixth century is the line of heroic models formed by St. Ignatius Loyola, of whom a number of short biographies have appeared recently on occasion of the third centenary of his canonization last year. A somewhat new setting is given to his Life by Fr. John Hungerford Pollen, S.J. The writer calls his portrait " a mere silhouette ", but it is all the more characteristic in reproducing the fundamental trait of St. Ignatius, which is the secret of not only

[6] Sands: London; B. Herder Book Co.: St. Louis, Mo.
[7] Victor Lecoffre: Paris.
[8] Catholic Truth Society of Canada.

his own strength but of that of his institute. Here we clearly see that the imitation of Christ was the consuming passion which caused the holy Founder to concentrate his formative efforts on the reproduction of the Master's life in the disciple as the supreme aim of holiness. To those who read German we would suggest as supplementary aids to Fr. Pollen's sketch two small volumes issued by Fr. Alfred Feder, S.J. One of these is a new translation from the Spanish, with annotations, of the *Spiritual Exercises*;[9] the other is a series of Recollections which came from the Saint at the urgent request of intimates, during his earthly pilgrimage. There is great charm in this narrative, given to us by P. Nadal and P. Gonzales. Fr. Feder has also prepared a translation of the original journal kept by St. Ignatius.

Meanwhile the succeeding anniversaries have elicited biographical sketches of other Jesuit saints. Notable among these is *Der h. Franz von Borja*, by Otto Karrer, S.J.[10] The merit of P. Karrer's work lies not only in the intimate appreciation he evinces of the psychology of his subject, but in its relation to the upbuilding of the Society of which St. Francis Borgia in succeeding as general of the Society became the trainer and guardian of the adolescent period and the stabilizer of its influence in the European world of letters and devotion. No one could have accomplished in the same measure, and with equal grace, what the prestige of the former Duke of Gandia was able to do amid the traditions of Spanish court life. The princely spirit of generosity that coursed in the blood of the Borgias enabled him to bend to depths of humility and self-sacrifice which a less noble nature would have ignored. Our author is the first to place in a forward position and proper light the figure of Francis Borgia, as a vital factor in the subsequent government of the Society, and he not only supplements but in a sense completes the splendid work of the Spanish historian P. Astrain in his *Historia de la Compañia de Jesus en la asistencia de España* (II vol.). The significance of his government as successor to Lainez is offset by the romance, to use Fr. Campbell's expression in his recent history of the Society, of his career—a grandee, duke, viceroy of Spain, affectionate

[9] Die Geistlichen Uebungen des h. Ignatius von Loyola—Regensburg: Manz. 1922.

[10] B. Herder: Freiburg and St. Louis, Mo.

friend of the most powerful king of Europe, casting off the guerdon of noble achievement, to become a slave of Christ; then a cardinal of holy Church, canonized by the people for his splendid gifts of mind, heart, and personality—eventually dying humbly, joyfully in a poor little cell of his convent in Rome, but leaving a legacy that is not likely to become exhausted in the course of our prodigal ages. Next we have short biographies of St. Francis Xavier, worker of miracles, in such brief appreciations as that by Fr. Wm. Stadelman, C.S.Sp.; the *Life of St. Francis Regis* by the American Jesuit Fr. Robert Holland,[11] and a brief history of *Bl. Peter Canisius* by Fr. Francis Betten, S.J., first instalment of a series entitled *Catholic Historical Brochures.*[12] We must not omit here to mention another brochure by Fr. Martindale on *St. John Berchmans, S.J.*[13]

The *Letters of St. Francis Xavier*, written during the twelve years before 1552, and originally published in the "Monumenta Historiae Societatis Jesu," are now accessible in a French translation by Père Eugene Thibaut, S.J. The four volumes contain the more important spiritual instructions of the saint to his confrères and friends (Bruges: Bayaert).

What is no less a true biography, though issued under the title of an historical novel, is a volume by Fr. G. Bliss, S.J., entitled *A Jesuit at the English Court.*[14] It gives an account of the career of the Venerable *Claude de la Colombière*, the spiritual director of St. Margaret Mary Alacoque. It is to a large extent an adaptation from the French biography of Père Charrier, S.J. Alike in form and aim is the story of the blessed martyr *John Ogilvie*, Jesuit, who died on the scaffold at Glasgow after torture in Scotland, during the early part of the seventeenth century for professing the Catholic faith. The account is interestingly told under the caption *A Scottish Knight Errant*, by F. A. Forbes and M. Cahill. In his Life of *St. Leonard of Port Maurice* (1676-1751), the Franciscan Father Dominic Devas sketches for us the portrait of the great missionary and preacher with due emphasis upon his character as a mystic and lover of solitude (Benziger Brothers: New York).

[11] Loyola University Press, Chicago, 1922.
[12] Central Society: St. Louis, Mo.
[13] Catholic Truth Society: London.
[14] Benziger Brothers: New York. 1922.

III.

Among the women saints on whom recent attention of the biographer has centred are *St. Teresa* and *St. Jane Frances de Chantal.* Besides republication of minor sketches contained in the useful collections of *Patron Saints for Catholic Youth* and *Lives of the Saints* adapted from Alban Butler,[15] and the English serials already referred to, we get an exceptionally important history of St. Teresa as a writer, from the Belgian professor Rodolphe Hoornaert, *Sainte Terèse Écrivain—Son Milieu, ses Facultés, son Œuvre.*[16] The work sets forth what has not yet been sufficiently emphasized in the history of Spanish or of world literature, namely the unquestionable influence of St. Teresa's writings upon Spanish letters at the beginning of the classical period. The great Andalusian critic Marcelino Menendez y Pelayo had planned a work of this kind, but died before he could bring it out. Much has been written, casually, upon *El lenguaje de Santa Teresa* as a model of style upon which the best writers of the succeeding periods in Spain formed their work, but we owe to the intelligent and unwearying zeal of Dr. Hoornaert the present epoch-making analysis of the great mystic's language and thought as a model of literary expression. The title indicates the mode of study undertaken; but we must leave the volume for more extensive notice later. Simultaneously appears the third volume of the *Letters of Saint Teresa* translated from the original Spanish and annotated by Benedictine nuns of Stanbrook, with an introduction by Cardinal Gasquet.[17] Two hundred of the letters of the Saint have already appeared in this admirable translation. The present series comprises correspondence from December, 1577 to February, 1580. It opens with a letter to Philip II, king of Spain, appealing to his Majesty against the arrogant assumptions of a Friar priest who abused his authority against John of the Cross and the secular clergy as well as the religious of stricter observance. Other letters dated from Avila, Valladolid, Salamanca, Toledo, Malagon, and addressed to priests, religious, and lay persons, increase our wonder how the Saint could have found time for such an extended correspondence, at the same time showing

[15] Benziger Brothers: New York.
[16] Paris: Desclée, De Brewer et Cie.
[17] London: Thomas Baker.

her deep and energetic interest in a thousand matters of spiritual importance in which a sound secular judgment was often required to safeguard as well as to understand the difficulties for which she offered adequate solution.

A reprint of the *Life of St. Jane Frances de Chantal* and the Foundations of the Visitation was naturally suggested by the tercentenary of the death of St. Francis de Sales in December last year. The work is a translation from the French by that prolific hagiographer, Emil Bougaud, who as chaplain of the Sisters of the Visitation found opportunity to study the history of his subject.[18] A worthy supplement to this biography is the work of the English Community of Sisters of the Visitation at Harrow-on-the-Hill, which is introduced by Cardinal Bourne of Westminster, under the title *The Spirit of Saint Jane Frances de Chantal as shown in her Letters.*[19] The correspondence is for the most part between the Saint and St. Francis de Sales and the members of her Order. The matter is of particular value as giving us a clear insight into the purpose and vocational characteristics of the institute founded by St. Jane Frances; besides, it is replete with suggestions and directions for wise management on the part of religious superiors under trying circumstances, especially in their relation with ecclesiastics and secular persons who claim and possess the power of clogging the wheels of perfect religious observance from without and within.

A distinctly modern and practical interest attaches to a *Life of St. Catherine of Siena* by the Abbé Leclercq entitled *Sainte Catherine de Sienne, catholique romaine, le mystique de l'apostolat.* It presents the saint under a novel aspect in her relations to the civil, the domestic and the intimately religious life of the contemplative. It is a most readable book and throws agreeable sidelights on the companionship of the saint in the family, in her relations to Raymund of Capua and sundry members of the Siena community.[20]

One of the most remarkable women produced by the institute of St. Jane Frances de Chantal is the *Ven. Anne Madeleine Remuzat* who, born in 1696, entered the order of the Visitation at Marseilles at the age of fifteen and died, after

[18] Benziger Brothers: New York.

[19] Longmans, Green and Co.: London and New York.

[20] P. Lethielleux: Paris.

spending nineteen years in the convent, with a record for sanctity. Her wisdom leaves its permanent impress in a correspondence which, for solidity as well as unction, bears much resemblance to that of the holy foundress. One proof of her extraordinary gifts is revealed in the fact that before the end of her own noviceship, that is at the age of sixteen, she was appointed assistant mistress of novices in her community. The Bishop of Marseilles, Mgr. de Belsunce, who had sent her to the convent, became in a measure her humble disciple in the zeal with which he carried out her suggestions to propagate the devotion to the Sacred Heart, of which she was an ardent lover. The present biography is by the Sisters of the Visitation of Harrow with a preface by Fr. Charles F. Blount, S.J.[21] Of more recent date we have the Life of the Visitandine of Como, *Sr. Benigna Consolata Ferrero* (d. 1916) in a fine English translation by M. S. Pine (Georgetown Visitation Convent).

Of Mr. J. K. Huysmans' popular biography of the wonderful Hollandish extatic, S. Lydwina, of Schiedam, of whom much was written in the fifteenth century, but who seemed for a time forgotten outside of her own country, we have now an English version by Agnes Hastings (London: Kegan Paul).

The religious of the Incarnate Word at San Antonio, Texas, have issued a Life of *Jeanne Chezard de Matel*, foundress of the Order. The translation is made by P. H. C. Semple, S.J., from a French original by Mère S. Pierre de Jesus, of the Lyons house. The fact that the order, devoted in particular to the Blessed Sacrament, has spread with wonderful rapidity under most trying conditions in our Texan province is itself a testimony to the heroism of womanly service in religion, which deserves wide popularity in our country. Elsewhere we give a fuller account of this well written English biography. Among more recent biographies of saintly women, not thus far canonized officially in the Church, are to be mentioned in particular Canon Poivert's *Vie et Vertus de Marie-Eustelle Harpain, dite L'Ange de L'Eucharistie* (1814-1842), and *Sœur Jeanne-Emmanuel, Oblate de L'Assomption*, well calculated to cause admiration for the lofty ideals of the contemplative and apostolic life to which the missionary sons and daughters of the Oblates devote themselves, especially in the new Orient. Sœur Jeanne Emmanuel died in the Belgian

[21] M. H. Gill and Son: Dublin.

novitiate (Froyennes) during the war, in 1916, radiating until the last, not of course without the dolors of Gethsemane in her heart, an angelic spirit of joy which gave courage in the later trying days to the Sisters who had lived with her. Both volumes are issued at Paris by the *Maison de la Bonne Presse* (Rue Bayard).

No less edifying and instructive are recent biographies of *Mother Mary of Saint Maurice* (Berthe Gaudet), of the Society of Marie Reparatrice, translated from the French by Mary Caroline Watt (Sands and Co., London); a sprightly written sketch of *Mother Amy Gourdon, R. S. H.*, by Blanche Mary Kelly under the title *The Flight of an Eagle*, and a group of holy women in the series of "Household of God" by Father Martindale, including sketches of *Marie Therèse Couderc*, foundress of the Congregation of Our Lady of the Cenacle, *Marie Therèse de Soubiran*, and *Marie Elizabeth de Luppe*, of the Society of Mary Auxiliatrice (Benziger Bros.).

We would fain comment here on the magnificent biographies of recent date in America and England such as those of Mother Jane Stuart and Mother Cornelia Connelly, and of bishops and priests who within these modern times have given us a fascinating interpretation of holy living and holy leading in the following of Christ. But they are amply discussed in contemporary periodicals, and it is our policy not to repeat what is common property and easily accessible to all readers of our best Catholic periodicals.

There is still open a field to the hagiographer for the detailed treatment of those of America's canonized Saints and beatified Servants of God who have lived or labored in the new world, such as Bl. Ignatius Azevedo, S.J., St. Louis Bertrand, O.P., S. Philip of Jesus, O.F.M., B. Sebastian de la Aparicion, O.F.M., S. Toribio Mogrobejo, Bishop of Lima, and St. Francis Colano, his contemporary in the same province, etc., etc. There is also still unchronicled adequately for the English reader a host of holy martyrs and early missionaries from Colorado, Florida, Virginia, Arizona, New Mexico, and the northern sections of the United States as well as the army of Irish and English Martyrs and Confessors beatified within the last decades. These call for portrayal in detail with a modern brush on permanent canvas.

H.

Criticisms and Notes

BEATI CANISII SOCIETATIS JESU EPISTULAE ET ACTA. Collegit et adnotationibus illustravit Otto Braunsberger ejusdem Societatis sacerdos. Volumen septimum. 1572-1581. Cum Approb. Revmi. Archiep. Friburg. et Super. Ordinis.—Friburgi Brisgoviae, MCMXXII. Herder Book Co., St. Louis, Mo. Pp. 905.

Much admirable work is being done by Catholic scholars in the field of ecclesiastical history, among whom English and American writers of the secular and regular clergy take high rank. But the industry and solid scholarship of members of the Society of Jesus, above all in Germany and Belgium, are without parallel in the literary output of Europe for centuries. Not only the Society of the Bollandists exclusively under the control of the sons of St. Ignatius, and the Goerres Society which, while it has a wider scope and membership, counts on the coöperation of the religious orders, but individual scholars like P. Braunsberger, whose volume is before us, are in a unique way active in accumulating evidences of religion through the study of historical documents, and this to an extent and with a thoroughness which would seem incredible if the results were not plain facts.

The *Epistulae* and *Monumenta* here collected are but a comparatively small instalment of the more than two thousand letters and the numerous original documents already published and throwing light on the so-called Reformation period which found its corrective in the restoration of Catholic energy through the principles and doctrines defined at the Council of Trent. The immediate fruits of doctrinal renewal were the revival of both learning and ascetical ideals, especially the reorganization of the religious orders, and the foundation of new forces like the Society of Jesus. The particular value of the correspondence of Blessed Peter Canisius, and of the incidental documents illustrating his activity, derives from the all-sided relations to which the wonderful versatility of genius and the well directed zeal of the saintly and learned priest gave occasion and effect.

After the entrance of Peter Canisius into the Society of Jesus at Cologne, his gifts of mind and heart quickly brought him into prominence as teacher, preacher, writer, counsellor, and theologian. His intimate association with Peter Faber, Le Jay, Salmeron, and Ignatius of Loyola, refined his native spiritual sense into an exquisite power of self-sacrifice which enabled him to adapt himself to any condition where His Divine Master might have led him for the

salvation of souls. Thus we find him as much at home, while still a young priest, as theologian at the Council of Trent, formulating the syllabus of dogmatic definitions, as he is in the wards of the hospital among the fever-stricken, or in the slums of the German and Italian capitals. His command of language allowed him to teach or preach in the university of Cologne or at Ingolstadt, and in the schools of Bologna, Messina, or Rome. His urbanity gave him importance alike in the assembly of churchmen and at the imperial court. His maturity and equity of judgment were as apparent in his consultations with the Sovereign Pontiff, or saintly organizers like his own general, St. Ignatius, as in the class room where he taught little children the catechism in a form which for centuries remained a model of pedagogy. Manifestly the letters of such a man are of priceless worth when we reflect that our truest portrait is revealed in written correspondence with intimate friends and with those whom sincerity would direct.

There are here 314 letters or summaries of letters, covering a period of nine years (1572-1581). The remaining documents contain commentaries either by him or about him as teacher, preacher, spiritual director, literary critic, official representative, interpreter, theologian, editor, and amid numerous functions of a missionary nature, which lead us to know not only his own person more intimately but picture other important historical personages about whom we like to hear. Some idea may be formed about the extent of the correspondence from the list of names of those to whom letters were addressed or who wrote to Peter Canisius. Among them figure prominently Pope Gregory XIII, and the Cardinals of his time, Ptolemaeus Gallius, Secretary of State, Hosius, Madrutius, Moroni the Pontifical Legate, Prince-Bishop Otto of Augsburg, Bonhomius of Vercelli, Ernest of Bavaria, Prince-Bishop of Freisingen, the princely abbots of Fulda, Archduke Ferdinand II of Austria, the Dukes Albert V and William V of Bavaria, Eleonora, Duchess of Mantua, the generals of different orders, including those of the Society, besides such literary worthies as Christopher Plantinus, the dean of early printers at Antwerp. These names furnish only a scant indication of the many details which give us an accurate insight into the historical conditions especially of Germany and Switzerland, and will serve not only as a vindication of Catholic principles against Protestantism, but also as a proof that the disorders created by the new religion of Luther and Calvin did not tend to lessen the abuses among Catholics which gave rise to them, but had a deteriorating effect to which only the Church by her efforts at restoration could put a limit. The calumnies and misinterpretations about the teaching of the Jesuits, and erroneous statements about their needless in-

terference in political life, are here laid bare. Incidentally P. Braunsberger's letters show also that the aspersions of critics who assert that Peter Canisius during his later years fell into disgrace or was silenced, and for that reason buried himself as teacher in Freiburg, are wholly without foundation. The sources to which the learned editor was induced to turn for information and the verification of his data, apart from hundreds of historical works accessible in the public libraries, cover laborious reading and copying of manuscripts and codices in the archives of Rome, Milan, Brussels, Cologne, Munich, Cracow, Fulda, Lucerne, Prague, Ratisbon, Innsbruck, the two Freiburgs, Treves and many other cities, including the houses of the Society in Spain and the Netherlands. Yet much of value to the historian had to be omitted from these pages or briefly interpreted in order to economize space and lessen the expenses of making the volume.

While no one who reads these letters can fail to realize the true spirit of charity which characterized Peter Canisius in his relations with his brethren, or the humility and deep respect for his superiors, we find him at times a hard taskmaster. His superior complains that it is difficult to find for him a secretary who will satisfy the demands he makes upon his time and ability to copy. One can easily understand the difficulty of the task of writing for such a worker, for he often goes into minute details of reports to be made to superiors, and is exacting in the form in which they are to be presented. Much no doubt of the correspondence "a secretis" was done by his own hand. Here we have occasion to admire his frankness and courage. Touching the abuses of the clergy, abetted by a simoniacal episcopate, he tells the secretary of the Pope that the latter must act without respect of rank or secular influence, "nec parcendum in re tanta esse Praelatis". Sometimes he advises the intervention of the secular power itself to force the clergy from exercising a liberty which is contrary to both human and divine law.

But it would lead us too far here to enter into the subject matter of these letters and their admirable analysis by F. Braunsberger. Suffice it to say that the work, even in its isolated volumes, is of exceptional significance in clearing the historical atmosphere of the darksome period in which Canisius lived. The average clerical student and the members of the parochial clergy may not be accustomed to engage in the serious reading of such matter, or they may, if need be, find the eight volumes which it is assumed will complete the work, in any of our seminary and college libraries. Yet it is not exaggerating the benefit which such works exercise upon the individual reader to say that there is hardly a page of this volume, or of those that precede, which is not likely to exercise a definite influence by

the suggestion of high ideals, forming character, influencing public opinion in the best sense, and thereby benefiting the pastoral activity in our own day. It is not merely fresh and varied information, historical accuracy, or useful morals which we learn here, but noble purpose and incentives to priestly and pastoral action exemplified by the man who writes. This is especially true with regard to Blessed Peter Canisius's estimate of catechetical instruction for the young, and the infinite pains he took to prepare himself for the work of teaching the rudiments of Christian doctrine. Many of the comments on the subject are replete with practical wisdom which it were useful to assimilate. But to encourage the publication of this series, apart from these advantages to the mind, is to forge new instruments for the true history of the Church of Christ, into a defence against the malign insinuations whose seed was planted in the so-called Reformation, and whose poisonous fruits are found in text books of history throughout the land and in what are called non-sectarian schools. All honor to Canisius College at Buffalo which, as the dedication intimates, made the publication of an expensive work like this, in difficult times, possible. Let us join in a like enthusiasm for a noble and useful cause, the study of truth through trustworthy history.

LIFE OF THE REVEREND MOTHER JEANNE CHEZARD DE MATEL, Foundress of the Order of the Incarnate Word and the Blessed Sacrament, according to original Manuscripts, by the Reverend Mother Saint Pierre of Jesus, Superioress of the Monastery at Lyons, France. Translated from the original French by Henry Churchill Semple, S.J. Pp. xvii—661.

Lives of this extraordinary woman were published is 1692 by Father Boissieu, S.J.; in 1743 by an anonymous Jesuit Father of Avignon; in 1864 by Prince Augustine Galitzin; and in 1882 by Canon Penaud. The two volumes of the last named work were translated into English in 1890 by the late Father Frederick Garesché, S.J.

This biography is preceded by a letter dated at Lyons, 15 January, 1910, and signed by "Peter, Cardinal Coullié, Archbishop of Lyons and Vienne, Primate of the Gauls", who says: "I cannot forget that Mother de Matel is one of the glories of the Diocese of Lyons, not only by the holiness of her life, but also by the founding of the Religious Order which, for so many years, has made known to legions of children the mysteries of the Incarnate Word and all the riches of Christian education and intelligent piety. We are indebted to this dear institute for generations of valiant women, who,

in all situations, have been an honor to the Catholic Church and to our fair diocese."

Jeanne de Matel (1596-1670) lived in the great age of Richelieu, Mazarin, and Louis XIV. At the command of her confessors she consigned to writing the supernatural lights which she had received from our Lord from her early childhood. Her manuscripts cover three thousand closely-written folio pages, and were the amazement and delight of Richelieu and of many others of his mental caliber. In her correspondence were found letters from the great Father Cotton, S.J., consulting her on difficult questions of theology. At the age of nineteen, while hearing Mass, she suddenly became conscious of a perfect understanding of Latin which she had never been taught. Her writings are often a tissue of Latin Scriptural texts accompanied by happy spiritual interpretations after the manner of St. Gregory the Great. In her contemplative moods she frequently received an infused knowledge and that sublime love of God which enabled her to bear incredible trials of spirit with meek and loving Christian courage like that of St. Teresa. The style of this classic from the pen of a daughter who pictures her mother, has much of the strength and gracefulness of Bossuet and Fénelon, and as a biography gives us a graphic image of Catholic life and thought in France at the time of St. Vincent de Paul and M. Olier. The translation is dedicated to the Daughters of the Incarnate Word as a memorial of the golden jubilee of the foundation of their Congregation in the American diocese of San Antonio, 1869-1919. The small family of three sisters brought from Lyons by Bishop Dubois has grown to more than a thousand religious now working in hospitals and schools in Texas and its vicinity.

PRATIQUE ET DOCTRINE DE LA DEVOTION AU SACRE COEUR. Sixieme Edition, revue et augmentée. Par A. Vermeersch, S.J. Vol. 1: La Pratique, pp. 493; Vol. 2: Partie Doctrinale et Liturgique, pp. 291. Casterman, Paris et Tournai. 1922.

This very thorough work on what may be called the centre of the devotional life of the Church in recent times, was occasioned by the movement inaugurated by Leo XIII, through his memorable Encyclical of 25 May, 1899, consecrating the world to the Sacred Heart of Jesus. That the book has reached its sixth edition (the fifth appeared during the occupation of Belgium by the Germans) may be taken as a sign that the work possesses genuine merit, a fact which the reputation of its author would sufficiently guarantee. Logically the second volume should have been placed first, since doctrine naturally precedes practice. On the other hand, what is expressed

in the principle formulated by our Lord, "He who *doeth* the will of My Father he shall *know* of the doctrine", may well justify the author's starting with the practical rather than the theoretical side of his subject. Accordingly, in the first volume, after some preliminaries on mental prayer in general, we find a series of outlined meditations first on the "offices" of our Lord — mediation, reparation, and others: likewise a series for the feasts and for the month of the Sacred Heart. These are followed by various vocal prayers and other pious exercises directed to the Sacred Heart.

In the second volume the proper object of the devotion is expounded out of the theological principles derived from the treatises on the Incarnation and Redemption. Our Lord's promises to St. Margaret Mary are next explained; after which the Masses and the Litanies of the Sacred Heart are treated in detail. An Appendix contains the various papal documents pertaining to the devotion under consideration. It will be thus seen that the two volumes summarize practically all that is of importance concerning the nature of the devotion and the means and methods of practising and propagating it. The same subjects are treated, it is true, partly in some, and partly in other books. The value of the present volumes is that they bring together in a compact and clear form what should be done, and what believed respecting devotion to the Sacred Heart. Priests, especially those who follow the plan systematized by St. Ignatius, will find the work serviceable for their own private devotion as well as in preparing public reflections or meditations.

TRACTATUS DE DEO CREATORE ET DE NOVISSIMIS. Auctore Joanne Muncunill e Societate Jesu. Typis Librariae Religiosae, Barcinone. 1922. Pp. xvi—711.

A reviewer is a "middle-man" between producer and consumer. He must do justice to the one, the author (and publisher), and to the other, the reader. The latter is naturally first in his eye. To him he would show his goods. With the former he has or should have sympathy, knowing as he ought what gallons of blood run out into printer's ink. If now the reader (theological) ask what there is for him in the book above, be it known to him that here is a large, stout volume containing more than seven hundred well-filled pages whereon is imprinted the theology of Creation and the Consummation of the temporal order. The two subjects are conjoined in one tract comprising four "disputations". These deal respectively (1) with the world, its production, conservation, and with "supernatural being" (the latter subject being here placed as introductory to the immediately following): (2) with the angels; their powers,

supernatural gifts and offices; the fallen spirits: (3) with man, his primal state and fall: (4) with death and judgment, with purgatory, hell, and heaven; with the end of the world. If now the reader, noticing these lines, turn up his nose and say, "All these things I've seen before: they're all in my text book", the reviewer might answer—*Transeat.* Should the reader go on to add, "I know all these things already", the reviewer will congratulate him: "Happy man! this book is not for you. Go your way and rest yourself". However, should he or any less gifted, less satisfied student inquire what there be here that is not in his manual, let him know again that there is very much here that is not in his manual, if he have but one or two types of the latter species. Should be be familiar with such tracts *De Deo Creante,* as for instance those by Fr. Beraza, or Dr. Janssens, he will indeed have *in globo,* if not in more or less important detail, what the present treatise provides. If he be not so opulent, he will find here a broad and at the same time thorough exposition of the subjects indicated above.

The present is the sixth of the theological treatises which embody the teaching of the scholarly theologian. Two of these have been previously noticed in the present REVIEW: *De Vera Religione* and *De Verbi Divini Incarnatione.* If the reviewer were to repeat what he said of those treatises, he would have told just what the reader may expect to find, *mutatis mutandis,* in the present tracts—comprehensiveness of matter, penetrative analysis, strength of argument, and above all perfect clarity. The author is controlled by the theological habit and equally by the power of clear expression. For the first reason his doctrine is perfused with a living spirit which seems to breathe through and from his pages. For the second reason the language is as clear as mountain air bathed in sunshine. There is no cloud nor mistiness nor dustiness in it. In this respect it is like the translucent style of the Angelic Doctor. The work, it should be noted, stands on a higher plane than the average text book. It belongs to the supplementary or distinctively professorial group. Moreover, whilst the traditional theology wrought out mainly on scholastic though likewise positive lines predominates, as it should, account is proportionally taken of the new problems, Evolutionism, Spiritism, and the rest. These problems require no new theology, but only the rightly focussed application of old principles. Fr. Muncunill, it is unnecessary to say, possesses the inextinguishable light no less than the skill to employ it.

GENERAL AND PROFESSIONAL BIOLOGY, with Special Reference to Man. By Edward J. Menge, Ph.D., Director of Department of Zoology, Marquette University. The Bruce Publishing Company, Milwaukee, Wisconsin. 1922. Pp. 959.

Biology in these days is a part of a liberal education. It is no less a technical science introductory especially to the several departments of medicine. It is rare to find a book which serves this twofold interest. The present work is among the few. This is due to the fact that the author both knows his subject and possesses the art of clear expression. He does not seek to write down to the unreflective mind, nor to popularize the matter. He tells the reader why and how to study and how to coördinate his studies. He then anatomizes a frog through and through down even to its cell structure and functioning. This is good method. The frog is easier to understand than the protozoa which come next. The study of these forms prepares the way for the theory of genetics; also for some consideration of animal psychology and for the theory of immunity. Through borderland types the student is led into the vegetable kingdom. Thereafter he is taught many important facts concerning some of the humbler forms of the animal kingdom—Cœlenterata, earth worms, flat worms, and a few insect types. The history of Biology is sketched. The outlines of Paleontology are laid down. Evolution is discussed, the arguments pro and con being impartially stated. The classification of the animal kingdom is also given and explained. These are the main lines of General Biology, to which about half (pp. 432) of the volume is devoted. The topics are all important and are clearly and interestingly set forth. The order of succession, however, is not so apparent. The transition from the animal types (frog, etc.) to the plant, and then the resumption of other animal forms (earthworm, insects, etc.), with an interpolation on animal psychology, intermediate organisms and immunity—this arrangement seems justified by no canon of logic.

The second part of the volume is more technical, more experimental, and will appeal immediately, even though not exclusively, to the professional student. About a hundred pages are devoted to the Embryology of the chick and about seventy-five to that of the frog. There is also a chapter on Mammalian Embryology. The third part of the text treats of Comparative Anatomy with relative thoroughness. Though likewise technical and professional, the latter subject is of wider appeal and will interest the average educated reader.

From the didactic point of view, the volume makes a splendid text book. Strongly and attractively bound and neatly printed, with

all the divisions, diagrams and other typographical devices which facilitate study, such an ideal class manual is a satisfaction both to professor and student. The text is almost lavishly illustrated with thoroughly annotated photographs. The index, which covers more than sixty well-stocked pages, is at the same time a complete glossary of technical terms. There is also a serviceable bibliography.

The volume, it may be noted, is unusually large. On the other hand, it covers with little or no sacrifice to clarity or adequateness subjects to which separate text books are generally devoted (i. e. Embryology and Comparative Anatomy). Lastly, it is pertinent to note that, while the book treats specifically of the *science* of Biology, the influence of a sound *philosophy* underlying and controlling the science is manifest; a feature which unfortunately is absent from most works of the kind.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Speciale, XII: La Vertu de Temperance, II. Careme 1922. Par le R. P. M. A. Janvier. P. Lethielleux, Paris. 1922. Pp. 356.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Third Part (Supplement). QQ. LXXXVII–XCIX and Appendices. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. v—240.

For forty successive years Père Janvier has delivered the Lenten course from the pulpit of Notre Dame, Paris. Each course, together with the Paschal Retreat instructions, has been published in a separate volume, which has been reviewed in these pages. The book above, containing the Lent and Retreat of last year, completes the author's treatment of the virtue of Temperance, begun in the 1921 series. The virtues connected and allied to temperance are here considered. They are (1) meekness, which controls the passion of anger; (2) humility, which regulates pride; (3) the moderation which rationalizes curiosity in the pursuit of knowledge; (4) which assigns reasonable bounds in the matter of writing and reading; (5) frequenting plays; (6) the pursuit of worldly amusements. The retreat instruction relates substantially to the same themes, though in a style more closely personal. A special discourse for Good Friday on the Drama of the Passion and one for Easter on God Hidden under the Eucharistic Veils form part of the latter series. The mention of the foregoing titles suffices to show the practical trend of the conferences. One can readily surmise what such themes must have meant for pleasure-avid Paris. What cannot be here detailed is the profound analysis of the subtle workings of the human heart which

Père Janvier's Conferences embody; nor the limpid style which conceals while it reveals the depth of thought. These are qualities which we have come to associate with all the public utterances of this truly eloquent orator, qualities which he is himself doubtless ready to recognize as fruits of long converse with the works of the Angelic Doctor.

Having continuously noticed the successive portions of the translation by the English Dominicans of the *Summa Theologica,* it will suffice to note here that with the above volume the *magnum opus* is at length consummated. The subject matter of the volume is *De Novissimis.* Needless to say, *finis coronat opus;* and in this case the work is worthy of the crown, and the crown befits the work. The indefatigable laborers deserve the congratulations of all who love the truth and its Angelic Teacher. Encouraged no doubt by past success the translators are preparing an English version of the *Summa Philosophica contra Gentiles*—a task second only in magnitude and difficulty to that which they have just completed.

CATECHISM OF THE COUNCIL OF TRENT FOR PARISH PRIESTS. Issued by Order of Pope Pius V. Translated into English with notes by John A. McHugh, O.P., and Charles J. Callan, O.P. New York: Joseph F. Wagner, Inc. Pp. lv–603. 1923.

It is too late in the day to bespeak the merits of the Tridentine Catechism. Popes, councils, bishops, theologians have again and again sounded its praises. In five different Councils held in Milan, St. Charles ordered the Catechism to be studied in the seminaries, discussed in conferences of the clergy and explained to the people. Leo XIII calls it a summary of all theology, dogmatic and moral. "He who understands it," he adds, will have always at his service those aids by which a priest is enabled to preach with fruit, to acquit himself worthily of the important ministry of the confessional and of the direction of souls, and will be able to refute the objections of unbelievers." Pius X would have the Tridentine Catechism used as the basis of pastoral instructions. Cardinal Newmann declares that he "rarely preached a sermon without going to this beautiful and complete Catechism" to get both his matter and his doctrine.

Many priests like to use the original Latin text because of its pure, elegant, and fluent style. Others, probably the majority, prefer one or other of the English versions whereof there are several more or less complete but none heretofore wholly faithful or attractive. In the present translation priests possess a rendition that is at once faithful, idiomatic, and graceful. The Catechism is not simply translated:

it is edited; that is, it is systematically divided, with appropriate headings, marginal references and notes. A sermon program is also prefixed wherein is embraced a complete course of Christian doctrine —the subjects being drawn from the Gospels and Epistles of the Sundays and Feasts, with references to the pertinent portions of the Catechism—the whole harmonizing with the well known *Parochial Course* prepared by the translators. The book will prove a valuable auxiliary in the pastoral ministry of preaching.

LIFE EVERLASTING, Or, The Delights awaiting the Faithful Soul in Paradise. By the Right Rev. John S. Vaughan, Bishop of Sebastopolis, author of "Life after Death," etc., etc. P. J. Kenedy & Sons, New York. Pp. xxviii–224. 1922.

It is a pity that this book did not come to hand before the Lenten season; for, though it treats of eternal joys, for that very reason it brings to mind the strongest motives for penitential discipline. No book of its kind makes it more obvious to the reflective mind that the sorrows and the restrictions of the present time are not to be compared with the glory that shall be revealed in the joys and the liberty which God has laid up for those who are reasonable enough to accept and to bear the discipline of life. These things are familiar to us all. They are ancient truths, but they need to be kept before us, or rather, we need to have them re-repeated. In Bishop Vaughan's writings they stand out with fresh life and vigor. He has written many books —books which for their universal appeal have found their way into the leading European languages. The present reader will probably be familiar with *Thoughts for All Times*, *Faith and Folly*, and *Life After Death*. Much of the ground covered by the latter book is traversed in the volume at hand. But there is much here that is new —fuller thought, fresh imagery, vivid illustration and practical application. The secret of the popularity of Bishop Vaughan's writings is not hard to find. It lies in the perfect clarity of the thought, in the appositeness and vividness of the analogies, in the simplicity and naturalness of the style—qualities wherein unmistakable candor and sincerity are mirrored. If we note that all these marks are stamped on the present reflections on the state of the blessed, nothing need be added in commendation of the volume. It is not a sermon book. Though it will serve the purpose in that it floods the reader's mind with light, his heart with love and joy, and exultant gratefulness, and his imagination with fair shapes and colors. A book that can do this is the best of sermon books, seeing that it preaches—though without preaching—to the preacher. Seek you an Easter token for priest, religious, or lay man or woman, you can make no mistake in selecting the book above.

SPIRITISM AND COMMON SENSE. By O. M. de Heredia, S J. New York, P. J. Kenedy & Sons. 1922. Pp. xv—220.

Many who read this title will already know the author's attitude toward Spiritism. They will probably have attended the lectures which he so wonderfully illustrates; so marvellously indeed that auditors and onlookers who are not assuredly assured of his well founded reputation might be led to suspect some collusion with the—the Mahatmas!

In the present book, however, Fr. de Heredia does even more than cleverly unmask the deceits and tricks of the professional mediums. So that even those who have witnessed his feats of almost uncanny legerdemain—ectoplasmic creations, mysterious photography, levitational triumphs over gravitation—and other less favored readers, will want to read a book that contains so many-sided a study of the subject. After a brief sketch of the history of modern spiritism, the author goes somewhat into the psychology of the subject—(1) that of the *observer*—men do want to be humbugged; albeit not in the present case; (2) the *medium*—there's money and there's fame in mediumship and (4) the *séance* — there's mystery in the dim ruby light, not to say the cabinet. Having briefly analyzed the nature and kinds of psychical phenomena, the author looks critically into the several hypotheses that have been devised to account for the facts—namely, (1) demoniac agents; (2) the spirits of the departed; and (3) the more or less hidden powers of man's composite nature. He likewise discusses the religious and the moral aspects of spiritism Some interesting observations on mediums, on ectoplasm and on spirit photography, and lastly a relatively full bibliography, bring to a close a work that is at once critical, informing and entertaining.

While Fr. de Heredia does not deny the diabolist theory, he is inclined to look for the cause of spiritistic phenomena (aside from the pseudo-psychisms due to trickery or delusion) in telepathy. To what extent the causes are natural, to what degree preter-natural—one or other or both—it is obviously as yet impossible to determine. One thing is certain — Catholics happily may take no part in spiritistic performances.

THE ANCHORHOLD. A Divine Comedy. By Enid Dinnis. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. 1923. Pp. 253.

Is there mirthfulness in God? I speak a human thing. Some mystics say there is. They have had experience of it. God has played with them, they claim. Perhaps this is putting it baldly, as

well as boldly. Anyhow there is joy in God; and mirth, being a form and manifestation of joy in us, this too even as that must be in Him. Analogically, of course, as is every other property or quality of the creature that is predicable of the Creator. Enid Dinnis has an instinct to find mirth in the Divine. Unconsciously she has discovered a new apologetic, the proof of the supernatural from the joy of it, the mirth of it. Those who have read *God's Fairy Tales* or *Mystics All* or *Once upon Eternity*, know what this means. These books are wholly unique in spiritual literature. They incline readers to be spiritual by the sheer happiness, the mirthfulness of being spiritual. You will understand this if you read the chapter "The Loose Brick" or "The Brown Pitcher" in *Anchorhold*.

What is *Anchorhold?* you will ask. Verily "a Divine Comedy"; not in the sole sense that it ends happily, for which reason Dante called his immortal trilogy "Divina Commedia". No, but because it begins, runs and comes to its closing triumphantly, joyfully, merrily. And yet for all this it remains a *Divine* comedy—deeply spiritual in the theme, and the outstanding episodes. The story opens with the great tourney wherein Sir Aleric is unhorsed, but for a deed of knightly generousness he wins what he prizes more than fame, the smile of Lady Editha de Beauville, the crowned Queen of Beauty. At the High Mass which gives the final blessing to the tournament the King's Chaplain preaches a mighty sermon on the man who found the field of the hidden treasure and parted with all he had to secure the precious pearl. (Let it be noted in passing that the sermon had been secretly written by Fiddlemee who, though he was the King's jester, was keen and sure in his spiritual intuitions. It is only the author of *Mystics All* who could with both dignity and wholesome playfulness make the King's jongleur a specialist in spirituals.) Editha, the Queen Mab of the tourney, applies to herself the example of the wise merchant. She gives up all she possesses of worldly fame and wealth and beauty to secure the priceless treasure. She enters the convent to make ready for the great renunciation. After due probation she is canonically enclosed in the Anchorhold which is built against the chantry chapel for her inclosing. Here known henceforth as Dame Catherine, she spends the rest of her life—wastes it in selfish idleness and morbid brooding, the world did say—in austerities and a solitude broken only by invisible converse with an occasional visitor who craved at the veiled window of the Anchorhold for prayer and ghostly counsel; and giving what she herself had got through the inner window that looked upon the sanctuary of the little chapel.

The story, "the Divine Comedy", unfolded in the book centres in the incluse life of the holy anchoress, and the related episodes of

the occasional callers at the outer window. It tells of the intimate mystical experiences of a soul that gave all for the great treasure, yet only by heroic struggle succeeded in controlling, not eradicating, the revolts of nature against the will's election of the highest ideal. The writer's description of these struggles is done with consummate art, guided by sure and steady spiritual insight. But even these portrayals of the inmost workings of the soul are brilliant with gems of genial humor, quaint, almost whimsical, allusions, that make the pictures as delightful as they are spiritually inspiring. We wish we had space to illustrate these traits by the incident of "the loose brick" or "the broken picture" or "the faerie geste"—most charming episodes of deep spiritual experiences, yet all a-tingle with reverent merriment; reverent because it is transparently pure and innocent. But if we began to quote we should not know where to stop.

We have given the book so much space—more space than is usually accorded to novels in these sober pages—because it falls under a type of spiritual literature of which there are not too many multiplications; and because books such as Enid Dinnis is producing hold a place that is not quite filled by the older literature. Not that they should or can supplant the older. On the contrary, they will and should lead to a deeper understanding of the latter. *Anchorhold, Mystics All, Once upon Eternity* flash vivid lights into obscure depths of life's experiences and they direct attention to certain methods by which God draws souls, even the souls of babes and fools, to Himself—methods which are more systematically analyzed by the recognized masters. And so the newer suggestions lead back to the older standards and the old are seen to suggest the new, provided always the writer has the eye to see and the art to describe them as has the author of *Anchorhold*.

Literary Chat.

Father C. M. Thuente, O.P., provides the members of the "Marianum" with an excellent *Manual for Priests' Housekeepers,* which besides containing a succinct outline of the origin, aim, and rules of the Association, gives suitable instructions, devotional exercises, and practical directions for managing the domestic affairs of a pastor's household, while promoting personal sanctification in the service of the priest. Reverence, fidelity, prudence, these are the pivotal virtues upon which the Martha-like ministry of the rectory bases its edification. The *Marianum Manual* in the hands of the parochial housekeeper and her assistant maids is a useful investment.

Habitual readers of the Latin Bible will be delighted with the new edition of the *Biblia Sacra* "secundum Vulgatam Clementinam", edited by the Capucin Fr. Michael Hetzenauer, Consultor of the Biblical Commission.

It is the most handy, accurate, and neatly printed pocket issue of the sacred text that one can imagine. The five small volumes, in which the books are so grouped as to serve every practical purpose for reference and daily reading, are apt to serve all conditions of Biblical students; and will render easy the injunction given by God to Josue (I, 8): "non recedat volumen Legis hujus ab ore tuo; sed meditaberis in eo diebus ac noctibus". (Fred. Pustet: Ratisbon and New York.)

One likes to see a book from an American parish priest, because it proves that in the midst of the generally absorbing pastoral cares of the ministry in the United States the thoughtful priest can find time to use his pen, without neglecting the duties of the missionary apostolate. Hence we welcome Fr. E. J. Jungblut's *Your Hidden Treasure — Where and How Found.* (Fred. Pustet Co., New York and Cincinnati.) There is a flavor of autobiography in the chapter "History of a Vocation" which introduces the call to our youth to cultivate the virtues of chastity and humility as avenues to true content in life and to the priestly calling, with its opportunities of doing good. The various aspects of a love for purity, the effects of incorruption, the wondrous attraction of consecrated virginity, the utility in the priestly ministry of celibate life, with their contrasts of self-indulgence, worldliness, and vice, are explained with a simplicity that wins assent. The book is meant for the young chiefly, but will suggest much to the clerical reader that will help him to appreciate his own holy vocation and the imitation of Christ in the workings of an humble parish priest.

A Year's Thoughts collected from the writings of Fr. William Doyle, whose attractive biography by Alfred O'Rahilly we commented upon some time ago, group into daily calendar form certain useful maxims, resolutions, topics for self-examination, thoughts culled from spiritual reading, aspirations and pious suggestions, which are likely to serve as occasional substitutes for meditation in the systematic form to which spiritual directors attach much importance, yet which many find it difficult to make. The cullings and reflections cover every conceivable topic of the spiritual life in its interior as well as exterior aspects. (Longmans, Green and Co., London and New York.)

Lieber Jesus, Komm zu mir! is a little volume meant for German children who are to prepare for First Communion. The readings and devotional exercises are well calculated to impress the young mind with the importance of the solemn act of meeting the Divine Master, and to generate habits of reverence that are apt to last through life. Written in the spirit of Mother Loyola's books for children preparing for the sacraments, the manual of the Augustinian Father A. Blomjous nevertheless offers original suggestions which our religious teachers and catechists should find very useful if rendered into English. (Kevelaer: Butzon und Bercker.)

Dr. Caroline Miles Hill brings together in a portly volume of some eight hundred pages representative selections of *The World's Religious Poems.* The anthology covers a wide range, including every notable writer of the classical ages before and since Christ. Illustrations from Job, Sophocles, Isaiah, Seneca, Clement of Alexandria, from the medieval singers such as the writers of the *Dies Irae, Stabat Mater, Veni Creator,* down to our own poets laureate of sacred themes, without discrimination of religious profession, including Luther, Victor Hugo, Emerson, as well as Father Tabb and Shane Leslie, make the collection catholic in its widest sense. The translations are taken from approved sources, often, as in the case of Dante, from different interpreters of standing such as Cary, Longfellow, Rossetti. The compositions are admirably classified so as to serve the purpose of ready quotation for writing and speaking. The indexes are full and make references to topics and authors easy. The book is a useful adjunct to the literary divisions of college and private libraries, especially for religious and clerics. (Macmillan Co., New York.)

Students of industrial and social problems will be interested in a monograph entitled *Shop Collective Bargaining,* by Francis J. Haas, Ph.D. An academic thesis submitted to the Faculty of the Catholic University, it is based on a thorough investigation into the matter of wage determination in the Men's Garment Industry. The theory of collective bargaining is in the air. Quite within the rights of the workers, the method brings employer and employe closer together with mutual advantage. The plan, however, leaves something to be desired. "It does not explore dividends to the same searching publicity to which it subjects earnings. Nor does it give the worker a share in the profits of the industry in the same measure that it affords him a share in its direction." Nevertheless it points to a move in the right direction which may lead to the development of a desirable coöperativism of labor. The History of the Garment Industry narrated by Dr. Haas will be found interesting by even the non-professional economist. The brochure is issued by the University Press, Washington, D. C.

Sometimes a priest is looking for a book to put into the hands of a young maiden who is standing at the cross-roads of life uncertain which to choose — the broad highway or the narrower path. *The Life of Mother Mary of Saint Maurice,* translated from the French by Mary Caroline Watt, will be likely to suit such a case. Berthe Gaudet (Blanche, by the way, at page v, is probably a misprint) was the child of pious as well as wealthy parents, who lavished on her their affection and the pleasures of life. Bright, vivacious, gifted, the young girl accepted gladly these opportunities of enjoyment, though she felt that they could never satisfy her heart and knew that God was calling her to the religious state. Her father did all in his power to prevent his child from fulfilling her vocation. Finally he yielded and Berthe entered the Society of Marie Reparatrice, becoming in time its second Superior-General; in which office she died, 6 Oct., 1913. A Religious of the same Society has written the *Life* of the saintly Mother Mary, mostly from extant correspondence and the testimony of contemporaries. It is a beautiful narrative, simple, natural as was the character of the central figure. It ought to have a place in the library of every convent school and should be read by the young maidens of the graduating or post-graduate class. (Herder, St. Louis, Mo.; Sands & Co., London.)

The stories from the *Field Afar* are sure of a welcome on the part of Catholic readers who possess a wholesome taste for literature that is bright, interesting, instructive, edifying and withal not preachy. The series has recently been enriched by a narrative of personal experiences from the graphic pen of Fr. James A. Walsh, Superior of the Maryknoll Seminary for Foreign Missions. Under the title *In the Homes of Martyrs,* the author describes the incidents of his visits to the homes in France of a number of the heroes who gave their lives for Christ in the Far East. Those who have read Fr. Walsh's *Observations* on his missionary tour in the Orient need not be told that they may expect a like treat from the author's account of the experiences of his journeyings here and there in France. The stories are given a worthy setting in the neatly made and illustrated volume issued by the Maryknoll Press. The price being relatively very small, the book should receive the wide circulation it so justly deserves.

The Memoir of Cecil, Marchioness of Lothian, edited by her granddaughter, Cecil Kerr, is the story of a noble woman on whom nobility of rank sat most gracefully. A model wife and mother, she walked a queen amongst women. Faithful to her conscience whilst a member of the Anglican Communion in which she was born and raised, when the Kindly Light came to her she followed it fearlessly, even though it led her "o'er moor and fen, o'er crag and torrent". The portrait of her painted by Lady Kerr brings out the beautiful traits of her character — her motherliness, her loyalty to truth, her geniality and cheeriness: above all, her unfailing thoughtfulness for

others, whether for those of her own social rank or for the poor and distressed wheresoever or whomsoever.

The materials for the *Memoir* were gathered from her letters and journals. A few lines from one of her letters may here be quoted, illustrative as it is at once of her geniality and of her zeal for the spread of the faith. The letter, moreover, is interesting in that, though written more than fifty years ago, it anticipated a movement which is at present being successfully carried forward by the Catholic Evidence Guild in England and which is sometimes spoken of as even a possibility elsewhere. "We are very keen to set something going in the Moody and Sankey line; not monster meetings like his, but some sort of outdoor preaching in the villages. If one could get a Franciscan monk to go about the country, I am sure people of all sorts would listen to him. I think, too, the extension of the Catechist plan would be good. It has worked well at Dalkeith, and it is the way the Faith is kept up in India. I think also that something may be done by sending little books and catechisms about by hawkers. These people get into the cottages with their wares. I did something in Dalkeith by means of an old woman some years ago. I am sure it is a means of dropping the truth here and there which may bear fruit."

The *Memoir* is issued in worthy form by Sands & Co. (Herder, St. Louis). It should be read by all Catholic women of social position and influence. It is one of the not too numerous books which a priest can recommend to such women with the consciousness that he is benefitting them while attesting his own discernment.

Books on the Philosophy of Religion continue to multiply. One of the more recent is entitled *A Student's Philosophy of Religion*, by William Kelly Wright, Ph.D., assistant professor of Philosophy in Dartmouth College. The volume, a large octavo of 484 pages (issued by the Macmillan Co.), embodies courses delivered by the author at Cornell — courses comprising chiefly Protestants but also "a number of Roman Catholics and Jews and a fair sprinkling of men and women who at any rate believe themselves to be atheists or agnostics" (p. v).

It is to be hoped that the Catholic students who attended Professor Wright's lectures were sufficiently instructed in their own faith to be able to inform the Professor (1) that the dogma of the Immaculate Conception *was not* "definitely settled" by the Vatican Council in 1870, but that it had been already defined 8 December, 1854, by Pius IX; (2) that Catholics *do "offer* prayer to the Blessed Virgin"; though not *latreia,* which is Greek for *adoration,* not prayer. Catholics beg Mary's intercession; they do not, of course, *adore* her. (3) What the author says about the gross immorality grossly attributed to the monks is grossly exaggerated, as he may see if he consult the article (with the appended references) on the suppression of the English Monasteries in Vol. X of the *Catholic Encyclopedia.* However, Dr. Wright evidently tries to represent the Catholic religion fairly and, except for a few minor lapses, he is successful.

The author adds a new definition of religion to the list in vogue—which already numbers about fifty. Religion he defines as "the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual or from other merely human beings and that imply a feeling of dependence upon this agency" (p. 47). It would be unfair to criticize this formula apart from the author's explanation of it. Though he succeeds in making it clear enough by a rather laborious analysis of its genus and specific difference, no amount of explication relieves it of the subjective connotation which would at the most make it applicable to *religiousness* but not to *religion,* which for the philosopher, if not for the psychologist, is primarily objective—a system of beliefs concerning, and actions respecting, some supermundane being or beings.

It is to be feared that the subjective character of the definition extends to the author's philosophy itself; or rather, that the work embodies no philosophy whatsoever. It may better be characterized as a collection of speculations more or less philosophical on certain customs, practices, beliefs usually and loosely called religious that are found amongst divers people at various times on different planes of culture. Many of these speculations are suggestive and interesting. The book sums up the results of wide reading and collating of religious phenomena, which, if not fully nor always rightly interpreted, are nevertheless worth knowing; and it is good to get them in the presentable shape given to them in the volume.

Mother St. Paul of the House of Retreats, Birmingham, has added a new volume to the series of meditational manuals which she has adapted to the several liturgical seasons. It is entitled *Lumen Christi,* and comprises reflections for Eastertide. Like the meditations contained in the earlier numbers of the series—*Ortus Christi, Passio Christi, Dona Christi,* and the others—these, too, are both doctrinal and practical, traits which Father Rickaby signalizes in the preface as inseparable qualities in Christian instruction. "They admirably combine dogmatic truth with spiritual counsel and practical suggestion," and therefore, we might add, are eminently sane and suited to sensible people, not excluding folk who aspire to membership in the latter group. The book is published by Longmans, Green & Co.

Books Received.

SCRIPTURAL.

PRAELECTIONES BIBLICAE ad Usum Scholarum a R. P. Hadriano Simon, C.SS.R. Vol. II: Introductio et Commentarius in Actus Apost., Epistolas et Apocalypsim. "El Perpetuo Socorro", Manuel Silvela 12, Matriti; Ludovicus Gili, Calle de Córcega 415, Barcinone. 1922. Pp. xiv—409. Pretium, 7 *pts.;* relig. 9 *pts.*

IL PENTATEUCO. Tradotto dall'Ebraico con Note. (*La Sacra Bibbia.* Tradotta dai Testi Originali con Note per cura del Pontificio Istituto Biblico di Roma.) Società Editrice "Vita e Pensiero", Milano. 1922. Pp. xiii—315. Precio, lire dodici.

MÉMOIRE SUR L'ÉTABLISSEMENT DU TEXTE DE LA VULGATE. Par Dom Henri Quentin, Bénédictin de Solesmes, Membre de la Commission Pontificale pour la Révision de la Vulgate. Première Partie: Octateuque. (*Collectanea Biblica Latina,* Vol. VI.) Desclée & Cie, Rome; J. Gabalda, Paris. 1922. Pp. xvi—520.

THEOLOGICAL AND DEVOTIONAL.

CATECHISM OF THE COUNCIL OF TRENT FOR PARISH PRIESTS. Issued by order of Pope Pius V. Translated into English, with Notes, by John A. McHugh, O.P. and Charles J. Callan, O.P. Joseph F. Wagner, Inc., New York; B. Herder, London. 1923. Pp. lv—603.

THE CHURCHES OF ENGLAND. By One Who Has Tried Them. Sands & Co., London; B. Herder Book Co., St. Louis. 1922. Seiten 144. Price, $0.60 *net.*

LUMEN CHRISTI. Meditations for Easter-Tide. By Mother St. Paul, Religious of the Retreat of the Sacred Heart. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1923. Pp. xi—182. Price, $1.75 *net.*

LIEBER JESUS KOMM ZU MIR! Fromme Lesungen und Ubungen zur Vorbereitung auf die erste heilige Kommunion. Von A. Blomjous, O.S.Aug. Butzon & Bercker, G.m.b.s., Kevelaer. 1922. Seiten 188.

THE THREE HOURS' AGONY, or Reflections on the Seven Last Words of Our Saviour on the Cross. By the Rev. A. M. Skelly, O.P. Dominican Sisters, Aquinas Academy, Tacoma. 1923. Price, $3.50 a hundred, carriage paid.

DOCTRINAL DISCOURSES. For the Sundays and the Chief Festivals of the Year. In five volumes. By the Rev. A. M. Skelly, O.P. Vol. IV: From the Fourth Sunday after Pentecost to the Twelfth Sunday, Inclusive. Dominican Sisters, 11th and G Sts., N., Tacoma, Wn. 1923. Pp. xi—317. Price, $2.00.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale, XII. La Vertu de Témperance, II. Conférences de N.-D. de Paris, Carême 1922. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. P. Lethielleux, Paris. 1922. Pp. 356. Prix, 8 *fr.* 90 *franco.*

FIANÇAILLES ET MARIAGE. Guide Pratique. Par l'Abbé R. Cocart. Bloud & Gay, Paris. 1923. Pp. 242. Prix, 6 *fr.*

MARIE NOTRE VRAIE MÈRE. Par L. Cousin, Marianiste. Bloud & Gay, Paris. 1923. Pp. 234. Prix, 5 *fr.*

LA MESSE PRIMITIVE? Problèmes. Solutions? Par A. Vigourel, S.S. P. Lethielleux, Paris. 1922. Pp. 40. Prix, 1 *fr.* 40 *franco.*

LIFE EVERLASTING, or The Delights awaiting the Faithful Soul in Paradise. By the Right Rev. John S. Vaughan, Bishop of Sebastopolis, author of *Life after Death*, etc. P. J. Kenedy & Sons, New York. 1922. Pp. xxix — 224. Price, $2.75; $2.85 *postpaid.*

PRATIQUE ET DOCTRINE DE LA DÉVOTION AU SACRÉ CŒUR. Par A. Vermeersch, S.J. Vol. I: La Pratique. Vol. II: Partie Doctrinale et Liturgique. Établissements Casterman, S.A., Paris et Tournai. 1922. Pp. 493 et 291. Prix, 16 *fr.*

THE CHRISTIAN DOCTRINE OF PROPERTY. By the Rev. John A. Ryan, D.D., National Catholic Welfare Council, Social Action Department. Paulist Press, New York. 1923. Pp. 45.

SUR LES PAS DE NOS SAINTS. Par Chanoine J. Verdunoy, Curé de Saint-Michel (Dijon). Deuxième Série: Saint François de Sales, Sainte Jeanne de Chantal, Saint Pierre Fourier, Saint Vincent de Paul, Saint François Régis, Saint Jean-Baptiste de la Salle, et Bienheureux Jean-Marie Vianney, curé d'Ars. Bonne Presse, Paris. Pp. 103. Prix, 3 *fr.* 45 *franco.*

SAINT JÉRÔME. Sa Vie et son Œuvre. Par Ferd. Cavallera, Professeur a l'Institut Catholique de Toulouse. (Université Catholique et Collèges Théologiques O. P. et S. J. de Louvain. *Spicilegium Sacrum Louvaniense.* Études et Documents. Fascicule I.) Première Partie; Tomes I et II. "Spicilegium Sacrum Lovaniense" Bureaux, rue de Namur 40, Louvain; Édouard Champion, quai Malaquais 5, Paris. 1922. Pp. xi—344 et 229.

INTRODUCTION À L'ÉTUDE DE LA SOMME THÉOLOGIQUE DE SAINT THOMAS AQUIN. Par Mgr. A. Legendre, doyen de la Faculté de Théologie d'Angers. Bloud & Gay, Paris. 1923. Pp. vi-192.

PHILOSOPHICAL.

ANGER: ITS RELIGIOUS AND MORAL SIGNIFICANCE. By George Malcolm Stratton, Professor of Psychology in the University of California. Macmillan Co., New York. 1923. Pp. x—277. Price, $2.25.

I WISH I COULD BELIEVE. By John S. Baldwin, A.M. Paulist Press, New York. 1923. Pp. 29.

ST. BASIL AND GREEK LITERATURE. A Dissertation submitted to the Faculty of Letters of the Catholic University of America in partial fulfilment of the requirements for the degree of Doctor of Philosophy. By Leo V. Jacks, A.M. (Vol. I of the *Catholic University of America Patristic Studies.*) Catholic University of America, Washington, D. C. 1922. Pp. 124.

FROM BERLIN TO BAGDAD AND BABYLON. By the Rev. J. A. Zahm, C.S.C., Ph.D., LL.D. D. Appleton & Co., New York and London. 1922. Pp. xiii—528. Price, $5.00.

CATHOLIC EDUCATION, or Where Do We Stand? Being a Series of Four Discourses Addressed to Catholic Parents on the Parochial versus the Public School Question. By the Rev. A. M. Skelly, O.P. Dominican Sisters, Aquinas Academy, Tacoma. 1923. Pp. 32. Price, $3.50 a hundred, carriage paid.

FREEDOM AND CHRISTIAN CONDUCT. By John A. W. Haas, President of Muhlenberg College. Macmillan Co., New York. 1923. Pp. ix—318. Price, $2.25.

SOCIAL JUSTICE. Eight Chapters from the Social Gospel of the Prophets and of their Successors throughout the Ages. By Isidor Singer, Ph.D., Originator and Managing Edtor of the Jewish Encyclopedia and of the Young People's Encyclopedia of Jewish Knowledge. With an Introductory Essay by Edward A. Filene. Printed in Honor of the Golden Jubilee Convention of the Union of American Hebrew Congregations, New York, 22-26 January, 1923. Pp. 59.

MEMORY DEFECTS IN THE ORGANIC PSYCHOSES. An Experimental Study. Thesis submitted to the Faculty of Graduate Studies of George Washington University in part satisfaction of the Requirements for the Degree of Doctor of Philosophy. By Johan Liljencrants, S.T.D., Ph.D., Washington, D. C. No. 143 of Psychological Monographs: Princeton, N. J. 1922. Pp. vi—77.

AN INTRODUCTION TO THE PSYCHOLOGY OF RELIGION. By Robert H. Thouless, M.A., Fellow of Corpus Christi College, Cambridge; Lecturer in Psychology at the University of Manchester. Macmillan Co., New York. 1923. Pp. 286. Price, $2.50.

MISCELLANEOUS.

ALMANACH CATHOLIQUE FRANÇAIS pour 1923. Publié sous le Patronage du Comité Catholique des Amitiés Françaises a l'Étranger. Préface de S. G. Mgr A. Baudrillart, de l'Académie française, Évêque d'Himéria, Recteur de l'Institut Catholique de Paris. Calendrier Catholique Français; la Vie Religieuse; Vie Sociale; Vie Littéraire et Artistique; Pèlerinages; l'Année Religieuse 1922; Petit Annuaire du Monde Catholique; Jurisprudence; Vie Pratique. Bloud & Gay, Paris, Barcelone et Dublin. 1923. Pp. 544. Prix, 5 *fr. net.*

THE ANCHORHOLD. A Divine Comedy. By Enid Dinnis. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1923. Pp. 253. Price, $2.00 *net.*

ARIETTE. Par A. Pujo. Roman grand. Illustrations de Damblans. Bonne Presse, Paris. Pp. 111. Prix, 3 *fr.* 45 *franco.*

AUSTRALASIAN CATHOLIC DIRECTORY for 1923. Containing the Ordo Divini Officii (Interleaved for Memoranda), the Fullest Ecclesiastical Information and an Alphabetical List of the Clergy of Australasia. St. Mary's Cathedral, Sydney. Pp. lxxxviii—255.

CARINA. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 393. Price, $2.00 *net.*

CECIL, MARCHIONESS OF LOTHIAN. A Memoir. Edited by her granddaughter, Cecil Kerr. Sands & Co., London; B. Herder Book Co., St. Louis. Pp. 244. Price, $3.75 *net.*

LES MIETTES. Par Pierre l'Ermite Illustrations de L. Gignoux. Bonne Presse, Paris. Pp. 125. Prix, 3 *fr.* 45 *franco.*

DE L'OMBRE À LA LUMIÈRE. Par Marie-Thérèse. Préface par Yves de la Brière, Professeur a l'Institut Catholique de Paris. Deuxième édition. P. Lethielleux, Paris. Pp. 303. Prix, 7 *fr.*